SECRETA MONITA

SOCIETATIS JESU.

THE SECRET INSTRUCTIONS OF THE JESUITS.

WITH AN APPENDIX.

PRINTED FOR L. B. SEELEY AND SON,
FLEET STREET, LONDON.
MDCCCXXIV.

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SECRETA MONITA SOCIETATIS JESU.

MONUMENT OF JESUITISM. See Page xix.

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Monita Secreta Societatis Jesu

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L. B. SEELEY, WESTON GREEN, THAMES DITTON.

CONTENTS.

Page

PREFACE i

SECRETA MONITA.

Chap. I. How the Society must behave themselves when they begin any new foundation 3

—— II. In what manner the Society must deport, that they may preserve a familiarity with princes, &c. . 7

—— III. Also, towards temporal governors and all who may be serviceable 15

—— IV. Chief things to be recommended to confessors of noblemen 21

—— V. Deportment towards other religious persons on an equality .. 25

—— VI. How to induce rich widows to be liberal to the Society 29

—— VII. How to receive such widows and dispose of their effects .. 35

—— VIII. How their children must be treated 45

—— IX. Of increasing the college revenues 51

Page

Chap. X. Of the private rigour of discipline 65
—— XI. Behaviour towards members expelled from the Society 67
—— XII. Who should be kept and favoured 75
—— XIII. How to pick out young men and to retain them 77
—— XIV. Of causes of dismission from the Society 83
—— XV. Of conduct towards nuns and female devotees 89
—— XVI. How to feign a contempt of riches 93
—— XVII. Various other methods of advancing the Society 95

APPENDIX.

I. Popish principles 101
II. Papal bull against Queen Elizabeth 103
III. Popish morality 106
IV. Popish policy 107
V. Principles of modern Popery 108
VI. Popish supremacy 111
VII. Oath of a Roman Catholic bishop .. 119
VIII. Oath of secrecy of the Jesuits 120
IX. Popish sincerity and good faith 122
X. Hopes and feelings of Papists 124
XI. Popish loyalty 126
XII. Popery on the continent 130

PREFACE.

The authenticity of the leading document in the following pages, the *Secreta Monita*, rests on the following evidence.

I. The general circulation and credit that it has obtained. It was printed in England in the year 1658, with a statement, which has never been met by the least attempt at refutation,—that it was discovered among the Archives of the Jesuits' College at Paderborn in Westphalia, when Christian, Duke of Brunswick, took possession of that place, and gave their library to the Capuchins. Dr. Compton, the acute and learned Bishop of London, a man neither likely himself to be imposed on, or to sanction an imposture, published an English translation in 1669. In Germany, also, in France, and in Hol-

land, as well as in England, have successive editions appeared, without ever meeting with the disgrace which sooner or later always overtakes historical forgeries.

II. The backwardness of the Jesuits to produce any other or more authentic code is a strong point in favour of the *Secreta Monita*. That they are governed by rules which they studiously refuse to disclose, is perfectly notorious, and confessed by themselves. But it is not likely they would so constantly conceal those rules, except they were aware of their unfitness to meet the public eye. It is not in the least probable that they would continue to lie under the odium of a false accusation for more than a century, if they had it in their power to remove the unfavourable impression by merely giving publicity to another and a less mischievous set of *Instructions*. Indeed, common sense tells us that it must prove impossible to preserve, in so numerous a society, so important a secret; and that, among the number of disgusted and ejected members who were continually falling out of their ranks, it might have been antici-

pated with great certainty that copies of the Rules would, in less than two centuries, see the light. In fact, the framer seemed to have been perfectly aware of this probability, when he expressly provided that if the *Instructions* were produced against them, their genuineness should be resolutely denied.

III. But the best assurance which can possibly be obtained of the authenticity of this document, is derived from its *internal evidence.* It has been well observed, that while, on the one hand, the conduct of the Jesuits has always been precisely such as would naturally flow from the rules of the *Secreta Monita,* so these *Instructions* must naturally have tended to produce just such scenes as the history of the Society constantly exhibits. What is the one grand principle of the *Instructions ?*—Intrigue. And what has been the character of the Jesuits every where, and at every period ?—That of the most restless intriguers. What is the end which these *Instructions* have constantly in view ?—To gain power; the

acquisition of which has ever been the first object with this Society. What, too, is the most disgusting characteristic of this Code? —Certainly, the utter carelessness and contempt with which it sets at nought the first principles of morals—which is notoriously the great and leading crime charged upon Jesuitism by the general voice of history.

Any one unacquainted with the history or the character of Jesuitism might not unnaturally or irrationally object, that the fact of the government of a large society of persons professing themselves Christians, by such principles as those avowed in the *Secreta Monita*, is in itself incredible, and ought not to be for an instant received without the most ample proof.

Even a slight perusal of the annals of modern Europe will suffice, not only to remove this objection, but to convert it into an argument for the authenticity of the document. Instead of the rules therein contained being inconsistent with the creed of this *religious* association—they are abso-

lutely needed to furnish some explanation of the otherwise unaccountable treatment which the Jesuits have, all over Europe, experienced. The *Secreta Monita* is the only key to the singular and mysterious history of the Society.

Without it, how inexplicable the conduct of almost every catholic king and every catholic people in Europe. Is it not passing strange, that a select body of men possessed of learning, industry, knowledge of affairs, influence, and wealth, and devoting, as they professed to do, all these talents solely "*to the greater glory of God,*" should become objects of general proscription among Christian kings and Christian nations; and that this enmity, too, should not be founded on any religious heresy or obnoxious doctrines; for Roman Catholic states and sovereigns have been foremost in the expulsion of these, the most active servants of the Church, and the greatest enemies of heresy.

To what are we to ascribe, not only their banishment from England in 1606, but the check given to the Society about the same

time by the Emperor Charles the Vth, the greatest enemy of the Reformation, or its proscription in 1606. Or how are we to account for its expulsion from Portugal, in 1789; from France, in 1764; from Spain and Sicily, in 1767; and its total suppression by Pope Clement the XIVth, in 1773.

A glance at the *Secreta Monita* sufficiently explains all these events. For if we consult the records of those periods, we shall observe, in the charges brought against the Society, how exactly its members conformed themselves to these *Instructions.*

Thus, when we find the clergy of Rome complaining to Pope Pius the IVth, that "the Jesuits increased the revenues of their colleges daily, at the expense of the clergy, and that if his Holiness should not repress their cupidity, they would eventually seize all the parishes of Rome;"—we only see how correctly they followed the 7th rule of Chap. III. in which they are instructed how to "grasp the whole government of the Church, *in order* that

the people might become vassals to them." And when we read the complaints of the Emperor of Japan, (for even to that distant country had their intrigues extended,) that "under pretence of teaching the way of salvation, they had united his subjects against himself, and taught them treason instead of religion;"—a charge which was echoed from every kingdom of Europe—we only learn, how fully the members of the Society must have entered into the spirit of those rules, which instruct them so to insinuate themselves into the minds of the people as to lay them under the greatest obligation, and thus "to wheedle the populace into an affection for the Society;" while Magistrates are to be so far gained over as to be "ready at their beck to sacrifice even the nearest relations;" and that thus, in short, "those who do not love them, may be made to *fear them*."

Indeed, the whole system of Jesuitism, as it is pourtrayed in this brief manual, cannot be described in more forcible language than that used by the Parliament of Paris, who erected a column in comme-

moration of a plot, which they declared to have " sprung from the pestilent heresy of that pernicious sect the Jesuits, who, concealing the most abominable crimes under the guise of piety, had publicly taught the the assassination of Kings, and attempted the life of Henry the Fourth."

It is sufficiently clear that those who could acknowledge that perfect contempt of all moral principle exhibited in the *Secreta Monita*, and in the rules there laid down, that every thing was lawful for the advancement of the Society, could not be expected to stop short at any obstacle, or to hesitate forcibly to remove it. We are prepared for conspiracy and assassination from men acting upon these *Instructions*. And, on the other hand, it is not to be supposed that men convicted of designs and attempts such as those recorded in French history, could be *slandered*, or wrongfully accused by the inferences which appear evident from the *Secreta Monita*.

There are also appended to this little volume several other documents of less extent and importance, but which may be useful as furnishing strong proofs of the identity of views and principles, at least, of the Roman Catholics generally, with the Jesuits in particular.

In fact, the principal distinction seems to be, that the Jesuits are a select body of men singled out and associated for the purpose of carrying into constant and vigorous operation all those encroaching and dangerous principles which the heads and leaders of Popery have always supported, but which they cannot safely call upon the great body of their adherents publicly to profess and make the rule of their conduct.

From these documents, which are principally Official Acts of the Roman See, we gather the following principles, which appear to be undeniably recognized and promulgated by this *infallible* authority.

I. That there is no salvation out of the pale of the Roman Catholic Church; and that all Protestants are in a state of perdition.

Upon this point we have the Constitution of Boniface VIII. strengthened by the approval of a Council, p. 102. We have the same principle asserted by another Pope, p. 103, and fully sanctioned, in the present day, by the four Romish Archbishops of Ireland, p. 110.

II. That Roman Catholics will not tolerate the profession of any other faith, in any place where they have the power of prohibition.

This is declared by the late Pope, Pius VII. p. 108, and by the whole of the Romish Hierarchy of the Netherlands, p. 130; and also by Bishop Doyle, p. 109.

III. That on the contrary they will extirpate and destroy heretics of every description, whenever it is in their power.

So teaches Cardinal Bellarmine, p. 107; and Pope Urban VIII. p. 112. Such too, is the oath of every Roman Catholic Bishop, p. 119: and on the same principle are the Papists of Ireland now conspiring, as we are informed by Mr. Plunkett, p. 127.

IV. That the establishment of the Supremacy of the Pope over all Kings, or other Governors, is their constant aim and endeavour.

This Supremacy is claimed by the Bull against Elizabeth, p. 103, and that of Urban VIII. p. 112. It is also defended by Paul V. p. 111; and by the Nuncio, Ghilini, p. 113, the letter of the last-mentioned being dated little more than fifty years back; and even at the present moment the principle is defended by Bishop Milner, p. 117.

V. That dissimulation and concealment of their real intentions, are thought justifiable and expedient by Roman Catholics; and that they hold solemn promises to be only binding while

convenient, and even oaths to be open to commutation by the priesthood.

These points are observable in Cardinal Bellarmine's counsel, p. 107; in Bishop Lanigan's Apology, p. 122; in the Jesuit's Oath, p. 121; and in the conduct of the Irish Priests, p. 128.

VI. That no oath is considered binding, which in any way interferes with the interests of the Romish Church; and that all oaths or pledges given to Protestants, are, *ipso facto*, null and void.

This principle is sanctioned by Popes Martin V., Urban VI., Innocent III., Alexander III., and Gregory IX.; and by the Council of Constance, and the Third Lateran Council, p. 101—2; also by the late Pope, Pius VII., p. 108, and by the Legate, Ghilini, p. 116.

VII. That the degree of tolerance

which Protestants enjoy in some Continental States, is contrary to the wishes of the Papists; but is considered by them a grievance, which they are anxious to remove.

We find Dr. Doyle lamenting the want of a *coercive authority* in Germany and England, p. 109. We see also the Cardinal Archbishop of Toulouse endeavouring to recal the ancient persecuting "Ecclesiastical Disci-"pline" in France, p. 131: and in Spain the heads of the Church are actively endeavoring to effect the revival of the Inquisition.

VIII. That the hopes of the Papists of Great Britain are fixed upon the actual re-establishment of the Romish Church in this country, upon the ruins of the Protestant religion:—that for this they will never cease to labour, and that they will never be satisfied with any thing short of it.

These views we find in their refusal to

give pledges not to attempt the overthrow of the Protestant Church; in their open declaration that they "challenge posses-"sion of the Ark;" and in their confidence of the speedy destruction of Protestantism,—a Prophecy of the speedy extirpation of which from Ireland, they have lately circulated to a great extent.

A few conclusions bearing upon the great question of the admission of Roman Catholics to political power, seem naturally to flow out of the facts here brought together.

We observe a powerful and ever-active party, who, in one division of the empire, greatly preponderate, and who are no inconsiderable minority in the whole population of the United Kingdom. We see, also, that this numerous party possesses more unity of feeling and purpose than the opposing body of Protestants, and has also the advantage of being more entirely swayed and effectively brought into action by those who take the lead in it.

We find, in the next place, that these

leaders openly express their feeling, that they have been wrongfully deprived of the possession of the ecclesiastical establishments—that they ardently desire to overthrow the Protestant Church, which they consider an usurpation—and that they really indulge hopes of the speedy approach of that event.

We next observe, that the operation of interest, one of the most powerful of motives, is seconded by another very peculiar incitement, that of religious intolerance. All Protestants being declared objects of abhorrence—whose destruction is certain, except they are reclaimed by the Catholic Church, and whose extermination is a most sacred duty, *whenever and wherever, it can be safely attempted.*

A recollection, too, is here suggested—that the present demands of the Roman Catholics, the tone which they adopt, and the hopes which they betray—have altogether arisen out of the concessions already made to them, each of which has visibly added to their power, and excited their ex-

pectations, until at last they all but insist upon that full admission to political power, which would place the re-establishment of their church almost within their reach, and proportionably increase their eagerness and augment their means of attack.

We are next reminded that our antagonists hold as part of their religion, principles which render it impossible for them to be trusted. They believe in the infallibility of Popes and Councils, or they are not Roman Catholics. And if they believe Popes and Councils to be infallible, they must adopt the principles so often promulged by these unerring guides, that no oath is of any validity, if it be to the advantage of heretics, —and that every engagement, however solemn, by which the Catholic Church can in any way suffer, is, *ipso facto*, null and void.

Some persons calling themselves Roman Catholics have disclaimed this doctrine. But legislation cannot proceed upon the unauthorized declaration of a few individuals. If the principles of any body of men are to be discovered at all, it must be by

reference to those authorities which that body unanimously recognizes. Besides which, it is plain that such a disclaimer must be utterly worthless, for either it is made by men who reject the authority of the Popes and Councils, and are therefore in no sense Roman Catholics; or else it comes from persons who bow to those powers, and receive their decisions, by which these doctrines are established, and are therefore only anxious to prove how fully they have imbibed the spirit of them, by publicly *dissembling for the benefit of the Church.*

It is not difficult to foresee, that the opening the doors of parliament to Papists, would be the admission to the House of Commons of not less than one hundred of that party. Ireland, and the Catholic English Peers, would hardly fail to return that number. And is it possible that any friend to the Church of England can wish the introduction into the Legislature of such a body of determined and inveterate enemies, —of such a number of men, whose leading object would constantly be, the re-estab-

lishment of Popery. Or is it true that any who honestly oppose the present ecclesiastical establishment, would gladly accept the assistance of such allies in working her overthrow, overlooking the certainty that the Papists would take care not to abolish the Institution, but to remodel it :—not to destroy the Church, but to make it a Popish Church—an alternative which the Dissenters of 1688 thought so alarming, that they came forward with alacrity to support the Church itself, rather than quietly see it taken possession of by Papists.

But, to return to the immediate subject before us, we cannot avoid regarding the re-establishment of the Jesuits, and the apparent friendship subsisting between that dangerous body, and the Roman Catholics in general ; as a sign betokening any thing rather than an improvement in the principles and views of Papists.

In former days this crafty and undermining society was the object of a common proscription in all the Catholic countries, aud was dissolved by the head of the Romish

Church. It is now again called into being by the Pontiff himself, and is helped forward by all devoted Catholics. From what has this change arisen.

What have the Jesuits been in former days? To turn back to the event which is most prominent in their early history, let us recal to mind the decision of the University of Paris, who, in December, 1594. passed an Act, banishing the Jesuits, as "corruptors of youth, disturbers of the public repose, and enemies of the King and the State." At the same time CHATEL, for attempting the life of Henry the Fourth, and GUERET, who had instructed and induced him to undertake this treasonable design, were banished. And it was ordered that the house of CHATEL should be razed to the ground, and a column erected on the spot, the inscription on which described the attempt as "a detestible parricide, springing from the pestilent heresy of that pernicious sect the Jesuits, who, concealing the most abominable crimes under the guise of piety, have publicly taught the assassination of

Kings, and attempted the life of Henry IV." It proceeded to state, that "CHATEL had been instructed in this school of impiety, and that the parliament had expelled this new race of dangerous and superstitious characters, who disturbed the state, and at whose instigation this abominable parricide had been undertaken."

On the point of integrity and good faith, there are abundant proofs of their contempt of both. Take the following. In 1631, after their return, they had a controversy with the Clergy of Paris, respecting certain noxious publications which had lately appeared, written by Jesuits. They denied publicly that the works in question were written by any of their members. To which the Clergy replied,—"that their arts of equivocation and mental reservation enabled them to avow and disavow the same thing; a signal instance of which was the denial in question, since, a few years after the publication of those very works, the Jesuit, ALEGAMBE, had, in his new Catalogue of their own writers, ap-

proved by the General of the Society, expressly ascribed those works to the writers named."

These occurrences took place in France. In Bohemia, the States banished them for ever from the kingdom, declaring that it was "because they incited assassins to murder Kings, interfered with affairs of state, and were the authors of all the miseries of Bohemia."

In Portugal, the King issued in 1759, a Manifesto containing the following passages.

"It cannot be" (says he) "but that the licentiousness introduced by the Jesuits, of which the three grand features are falsehood, murder, and perjury, should give a new character to the morals of the EXTERNI (as the Jesuits call those who are not of their Order), as well as to the internal government of the NOSTRI, or their own body. In fact, these Religious have introduced into Christian and Civil Society, those perverted dogmas, which render murder innocent, which sanctify falsehood, au-

thorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of calumniating, killing, lying, and forswearing themselves, as their advantage may dictate; which remove the fear of divine and human laws, and permit a man to redress his own grievances, without applying to the Magistrate; and it is easy to see, without much penetration, that Christian and Civil Society could not thus subsist without a miracle. It was to be expected, that such pernicious maxims would most effectually dissolve the strongest bonds which could be formed, for preserving the commerce and union of mankind; that they would involve the the world in continual opposition of sentiment and of interests, and excite perpetual and irreconcilable discord, instead of that harmony, without which, human Society must lose its consistency and security. On the other hand, these Religious, in order to promote the union and solidity of the Nostri, or their own Society, establish a sovereign Government, so despotic and absolute, that the Provincials themselves cannot retard the execution of the General's Orders

by delay, or any other means. These Provincials, far from being able to communicate to those who are dependant upon them, the laws which regulate their decisions, are compelled, on the contrary, to conceal them with care; all the subjects of the Provincials, from the Novices to the Professors of all the four vows, having no right to demand a sight of these *Secret Laws*, nor to require to be informed of the crimes for which they are punished, or even banished: they are not even allowed to make the slightest reflection on these mysterious laws; they can never, in any way, avoid obedience to the Orders of their Superiors, however mortifying or opposed to their own opinions, without either exposing themselves to the severest chastisements, or being dismissed without remedy. The result has been, that, while the Jesuits have been able to introduce discord and disorder into the ranks of their opponents, they have themselves been all subordination to Superiors, and union among each other: being held together by the co-operation of all their members under one great head, for the support of whose authority they are

mutually pledged; and proposing to themselves, as their principal end, the erection of their own Society, upon the ruin and destruction of every other."

And what, to return to the question, is to account for the re-establishment of this so long dreaded and detested order. No change is even pretended to have taken place in their system, or their principles. What they have been, that they are still. The most crafty, subtle, and dangerous conspirators—terrible when *possessed* of power—meek, quiet, courteous, laborious, assiduous, reckless of labour and regardless of moral obstacles, when only *aiming* at the possession of power. This is their present position in this country. They rather conceal than display the progress they are making, and yet they are advancing with rapid strides. They affect few external distinctions, and yet they fail not to preserve faithfully all the machinery of their plans. Having fixed themselves in a spot selected for its congeniality to their views, and in some measure secluded from the notice of the country at large, they are silently but

rapidly leavening the north of England. From this station they extend their influence over Ireland, on the one hand, and erect, on the other, numerous posts and seminaries in the south and midland counties of England. A few years perseverance will partly develop their plans, but not till the moment for their execution has arrived.

Meanwhile we are desired to believe that the spirit of Popery had been entirely changed, and Jesuitism itself become innoxious. And this upon no other ground than the peaceable behaviour of those whom the experience of centuries has proved to be the most perfect dissemblers,—and in whom any other than quiet and peaceable conduct would entirely frustrate their ultimate views and designs. We are here forcibly reminded of the late policy of the French Ministry, over which the Jesuits are known to exercise considerable influence, in the commencement of their late operations against Spain.—They collected a considerable force on the Spanish frontier, and declared their purpose to be simply and solely

the protection of their territory from *the yellow fever.* They augmented it; and still to the enquiries of the Spanish Ministry they replied that they had in view the *yellow fever* alone! They raised it to 100,000 men. and still the *yellow fever* was the only ground. Nay, so far did they carry this impudent deceit as to be highly offended if any doubt was expressed of their pacific and honorable intentions. But, when the moment for action was thought to have arrived, not a word was heard further of *the yellow fever.* At once this formidable force, which but yesterday bore no other name than "a sanitary cordon," unfurls its banners, enters Spain, and re-establishes the absolute monarchy. Now we say nothing of the propriety or impropriety, the justice or injustice, of this invasion. We insist, at present, only on the consummate and long continued system of deceit which preceded it. And those who can believe that no dissimulation was used in this transaction, but that the very 100,000 men who afterwards so effectually operated against the Liberals of Spain, were really and honestly brought together on the fron-

tiers to war upon *the yellow fever* alone, may certainly, with as little difficulty satisfy themselves that the re-establishment of a Jesuit Colony in this country has no other and more extensive object than the mere education of a number of schoolboys for the common occupations of life. But it would be scarcely more absurd in the Governor of a fortified town to permit an armed force quietly to form their lines and erect their batteries without molestation, merely because they used civil language, and deferred offensive measures till their preparations were completed—than it is in Protestants to shut their eyes to the real nature of the proceeding of Jesuits—their regular progression in influence and power—their secret missions—their privately conveyed correspondence—and their peculiar discipline, by which many hundreds of young men are laboriously and assiduously trained in the most elaborate methods of systematic conspiracy.

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CAP. I.

Qualem SOCIETAS præstare sese debeat, cùm incipit de novo alicujus loci fundationem.

I UT se gratam reddat incolis loci, multum conducet explicatio finis Societatis præscripti in regulis, ubi dicitur Societatem summo conatu in salutem proximi incumbere, æque at quein suam: quare humilia obsequia obeunda in Xenodochiis, pauperes, et afflicti, et incarcerati invisendi, confessiones promte et generatim excipiendæ, ut insolita in omnes charitate, et rei novitate eminentiores incolæ nostros admirentur et ament.

II Meminerint omnes facultatem ad exercenda Societatis ministeria modeste ac religiose petendam et omnens tum ecclesiasticos præsertim, tum sæculares qunrum auctoritate indigemus, beuevolos sibi facere studeant.

THE SECRET INSTRUCTIONS OF THE JESUITS.

CHAP. I.

How the SOCIETY *must behave themselves when they begin any new foundation.*

I. IT will be of great importance, for the rendering our members agreeable to the inhabitants of the place where they design their settlement, to set forth the end of the society, in the manner prescribed by our statutes, which lay down, That the society ought as diligently to seek occasions of doing good to their neighbours, as to themselves; wherefore, let them with humility discharge the meanest offices in the hospitals, frequently visit the sick, the poor, and the prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity, may excite in the principal inhabitants, an admiration of our conduct, and forcibly draw them into an affection for us.

II. Let it be remembered by all, that the privilege to exercise the ministry of this society, must be requested in a modest and religious manner, and that they must use their best endeavours to gain chiefly the favour of such ecclesiastics and secular persons, of whose authority they may stand in need.

III. Ad loca distantia etiam eundum, ubi eleemosynæ quantumvis parvæ recipiendæ, exposita necessitate nostrorum; eædem deinde dandæ aliis pauperibus, ut sic ædificentur ii, qui nondum Societatem noverunt, et sint in nos tanto liberaliores.

IV. Omnes eumdem videantur spirare spiritum, ideoque eumdem modum exteriorem addiscant, ut uniformitas in tanta diversitate personarum unumquemque ædificet; qui secus fecerint, tamquam nocui, dimittantur.

V. Caveant nostri emere fundos in initio; sed si quos emerint nobis bene sitos, fiat hoc mutuato nomine aliquorum amicorum fidelium et secretorum; et ut melius luceat paupertas nostra, bona quæ sunt vicina locis, in quibus collegia habeamus, per provincialem assignentur collegiis remotis, quo fiet ut nunquam Principes vel Magistratus habeant certam notitiam redituum Societatis.

VI. Non divertant nostri cum intentione residendi per modum Collegii nisi ad urbes opulentas; finis enim Societatis est imitari Christum Salvatorem nostrum, qui Ierosolymis maxime morabatur, alia autem loca minus præcipua tantum pertransibat.

VII. Summum pretium à viduis semper extorquendum, inculcata illis summa nostra necessitæte.

III. Let them also remember to visit distant places, where, having remonstrated the necessities of the society, they shall readily receive the most inconsiderable alms, which afterwards being bestowed on other objects, may edify those which are as yet unacquainted with our society, and stir them up to a greater liberality to us.

IV. Let all seem as though they breathed the same spirit, and consequently learn the same exterior behaviour, that by such an uniformity in so great a diversity of men, all may be edified: but if any obstinately persist in a contrary deportment, let them be immediately dismissed, as dangerous persons, and hurtful to the society.

V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend: and that our poverty may have the more colourable gloss of reality, let the purchases, adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means, it will be impossible that princes and magistrates can ever attain to a certain knowledge what the revenues of the society amount to.

VI. Let no places be pitched upon by any of our members, for founding a college, but opulent cities; the end of the society being the imitation of our blessed Saviour, who made his principal residence in the Metropolis of *Judea*, and only transiently visited the less remarkable places.

VII. Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities.

VIII. In unaquaque provincia, nemo nisi Provincialis noverit præcise valorem redituum. Sacrum autem esto quantum corbona Romana contineat.

IX. Concionentur nostri, et ubique in colloquiis propalent, se ad puerorum instructionem, et populi subsidium venisse, ac omnia gratis, et sine personarum exceptione præstare, nec esse in gravamen communitatis, ut cæteri Ordines religiosi.

CAP. II.

Quomodo Principum, Magnatum et Primariorum P. P. Societatis familiaritatem acquirent, et conservabunt.

I. CONATUS omnis ad hoc in primis adhibendus, ut Principum et primariorum ubique locorum aures et animos obtineamus, ne sit qui in nos audeat insurgere, quin immo omnes cogantur à nobis dependere.

II. Cum autem experientia doceat Principes et Magnates tum præsertim affici personis ecclesiasticis, quando odiosa eorum facta dissimulant, sed in meliorem potius partem ea interpretantur, ut videre est in matrimoniis contrahendis cum affinibus, aut consanguineis, aut similibus, animandi

VIII. In every province, let none but the principal be fully apprised of the real value of our revenues; and let what is contained in the treasury of *Rome* be always kept as an inviolable secret.

IX. Let it be publicly remonstrated, and everywhere declared by our members in their private conversation, that the only end of their coming there was, for the instruction of youth, and the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious orders constantly are.

CHAP. II.

In what manner the SOCIETY *must deport, that they may work themselves into, and after that preserve a familiarity with princes, noblemen, and persons of the greatest distinction.*

1. PRINCES and persons of distinction every where must by all means be so managed, that we may have their ear, and that will easily secure their hearts; by which way of proceeding, all persons will become our creatures, and no one will dare to give the society the least disquiet or opposition.

II. That ecclesiastical persons gain a great footing in the favour of princes and noblemen, by winking at their vices, and putting a favourable construction on whatever they do amiss, experience convinces; and this we may observe in their contracting of marriages with their near relations

sunt qui hæc aut similia affectant, spe facta per nostros istiusmodi dispensationes facile à summo Pontifice impetrandi, quod faciet si explicentur rationes, proferantur exempla, et recitentur sententiæ favorabiles titulo communis boni, et majoris gloriæ Dei, quæ est scopus Societatis.

III. Idem faciendum si princeps aggreditur aliquid faciendum non æque magnatibus omnibus gratum; permovendus nempe animus ei, et instigandus, cæterorum vero animi commovendi ad hoc ut principi sese accommodent, neque contradicant; in genere tamen tantum, nec umquam ad particularia descendendo, ne societati imputetur, si male negotium successerit; et siquidem hoc aliquando factum reprobetur, recitentur monita contraria hæc plane prohibentia, et adhibeatur auctoritas aliquorum patrum, de quibus constat quod hæc ipsa monita illos lateant, qui etiam cum juramento asserere poterunt societatem, quoad hæc quæ illi improperantur, calumniam pati.

IV. Juvabit etiam non parum ad occupandos principum animos, si nostri dextre et per tertias personas insinuent se ad legationes honorificas et favorabiles ad alios principes aut reges pro illis obeundas, præsertim apud pontificem et supremos monarchas; hac enim occasione sese et societatem

and kindred, or the like. It must be our business to encourage such, whose inclination lies this way, by leading them up in hopes, that through our assistance they may easily obtain a dispensation from the pope; and no doubt he will readily grant it, if proper reasons be urged, parallel cases produced, and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory (which are the only end and design of the society) are pretended to be the sole motives to them.

III. The same must be observed, when the prince happens to engage in any enterprize, which is not equally approved by all his nobility; for in such cases, he must be egged on and excited; whilst they, on the other hand, must be dissuaded from opposing him, and advised to acquiesce in all his proposals: but this must be done only in *generals*, always avoiding *particulars;* lest, upon the ill success of the affair, the miscarriage be thrown upon the society. And should ever the action be called in question, care must be taken to have instructions always ready, plainly forbidding it; and these also must be backed with the authority of some senior members, who being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the society.

IV. It will also very much further us in gaining the favour of princes, if our members artfully worm themselves, by the interest of others, into honourable embassies to foreign courts in their behalf; but especially to the Pope and great monarchs; for by such opportunities, they will

commendare poterunt, quare non nisi zelosi valde et versati in instituto nostro eò erunt destinandi.

V. Alumni principum et domestici præcipue, quibus familiariter utuntur, per munuscula præcipue et varia pietatis officia vincendi sunt, ut tandem nostros fideliter de humoribus et inclinationibus principum et magnatum instruant, sic facile illis societas sese accommodabit.

VI. Experientia etiam docuit in domo Austria, aliisque regnis Galliæ, Poloniæ, etc. cæterisque ducatibus, quantum societas sese juverit tractandis matrimoniis inter principes. Quare prudenter proponantur exquisiti conjuges, qui cum parentibus vel amicis nostrorum sunt amici vel familiares.

VII. Fœminæ principes per domesticas potissimum, quæ à cubiculis sunt, facillime vincentur; quare illæ omnibus modis foveantur, sic enim ad omnia, etiam secretissima, in familia aditus patebit.

VIII. In conscientiis magnatum regendis sequentur nostri confessarii sententiam illorum auctorum qui liberiorem conscientiam faciunt contra opinionem aliorum religiosorum, ut, relictis illis, à nostra directione et consiliis toti velint dependere.

be in a capacity both to recommend themselves and their Society. To this end therefore, let none but those zealous for our interest, and persons well versed in the schemes and institution of the society, be ever pitched upon for such purposes.

V. Above all, due care must be taken to curry favour with the minions and domestics of princes and noblemen; whom by small presents, and many offices of piety, we may so far bias, as by means of them to get a faithful intelligence of the bent of their masters humours and inclinations; thus will the society be the better qualified to chime in with all their tempers.

VI. How much the society has benefited from their engagements in marriage treaties, the houses of *Austria* and *Bourbon; Poland* and other kingdoms, are experimental evidences. Wherefore let such matches be with prudence picked out, whose parents are our friends, and firmly attached to our interests.

VII. Princesses and ladies of quality are easily to be gained by the influence of the women of their bed-chamber; for which reason, we must by all means pay a particular address to these, for hereby there will be no secrets in the family, but what we shall have fully disclosed to us.

VIII. In directing the consciences of great men, it must be observed, that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders; that, their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

IX. Tam principes quam prælati, aliique omnes qui societati favorem extraordinarium præstare possunt, participes faciendi sunt omnium meritorum societatis, exposito illis momento hujus summi privilegii.

X. Insinuandæ etiam caute et prudenter facultates amplissimæ societatis absolvendi etiam à casibus reservatis, respectu aliorum pastorum aut religiosorum, item dispensandi in jejuniis, debito reddendo, aut petendo, matrimonii impedimentis, aliisque notis, in quo fiet ut plurimi ad nos recurrant et obstringantur.

XI. Invitandi ad conciones, sodalitates, orationes, actiones, declamationes, etcetera in quibus carminibus, inscriptis thesibus honorandi, tum si expedit in triclinio mensa excipiendi, variisque et dictis salutandi.

XII. Inimicitiæ et dissentiones inter magnates ad nos distrahendæ erunt ut componantur, sic enim in notitiam familiarium et secretorum paulatim poterimus devenire, et alterutram partem nobis devincire.

XIII. Quod si monarchæ vel principi serviat aliquis societati parum addictus, invigilandum ut sive per nostros, sive potius per alios ille in amicitiam ac familiaritatem societatis inducatur, promissis, favoribus ac promotionibus per

IX. Princes, prelates, and all others who are capable of being signally serviceable to the order, must be favoured so far as to be made partakers of all the merits of the society, after a proper information of the high importance of so great a privilege.

X. Let these notions be cautiously and with cunning instilled into the people, that this society is entrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts; with paying and demanding of debts; with impediments of matrimony, and other common matters, than any other religious order: which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

XI. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear our orations, and declamations, as also to compliment them with verses and theses; to address them in a genteel and complaisant manner, and at proper opportunities to give them handsome entertainments.

XII. Let proper methods be used to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences; for by this means, we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our society, no stone must be left unturned by our

principem, aut monarcham suum procurandis.

XIV. Caveant omnes quacumque ratione dimissos à societate, et præsertim illos, qui sua sponte ab ea discedere voluerunt, apud quemquam commendare, aut promovere; quia quantumcumque illi dissimulent, semper tamen irreconciliabile odium adversus societatem gerunt.

XV. Denique ita omnes solliciti sint, principes, magnates, et magistratus cujusque loci conciliare, ut etiam contra consanguineos, et affines, et amicos suos, pro illis, quando occasio sese obtulerit, strenue fideliterque agant.

CAP. III.

Quomodo agendum Societati cum illis qui magnæ sunt auctoritatis in republica, et quamvis divites non sint, aliis tamen modis juvare possunt.

I. PRÆTER supradicta, quæ fere omnia proportionaliter illis applicari possunt, curanda est gratia illorum adversus adversarios nostros.

II. Utendum etiam auctoritate, prudentia, et consilio eorum, ad contemptionem bonarum et acquisitionem variorum munerum à societate obe-

members, or (which is more proper) some other, to induce him by promises, favours, and preferments, (which must be procured for him under his king or prince,) to entertain a friendship for, and familiarity with us.

XIV. Let all be very cautious of recommending or preferring such as have been any way dismissed from the society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our Order.

XV. Finally, Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations, and most intimate friends, when we say it is for our interest and advantage.

CHAP. III.

How the SOCIETY *must behave themselves towards those who are at the helm of affairs, and others who, although they be not rich, are notwithstanding in a capacity of being otherwise serviceable.*

I. ALL that has been before mentioned, may in great measure be applied to these; and we must also be industrious to procure their favour against every one that opposes us.

II. Their authority and wisdom must be courted, for obtaining several offices to be discharged by us; we must also make a handle of their ad-

undorum; adhibito etiam tacite et plane secreto illorum nomine, in augmentatione bonorum temporalium, si satis illis putetur confidendum.

III. Adhibendi etiam ut mitigent et compescent homines viliores, et plebem societati nostræ contrariam.

IV. Ab episcopis, prælatis, et aliis superioribus ecclesiasticis, pro diversitate rationum et propensione in nos, ea exigenda quæ fuerint opportuna.

V. In quibusdam partibus satis erit, si procuretur ut prælati et parochi efficiant quod subditi illorum societatem revereantur, et ipsi ministeria nostra non impediant, in aliis locis ubi plus possunt, ut in Germania, Polonia, etc. sacrosancte colendi, ut auctoritate illorum et principum, monasteria, parochiæ, præposituræ, patronatus, altarium fundationes, loca pia fundata ad nos divelli possint; facillime enim ea assequi poterimus in locis ubi Catholici hæreticis et schismaticis permisti sunt. Demonstrandum ejusmodi Prælatis, immensum fructum et meritum ex talibus mutationibus oriundum, à sacerdotibus, sæcularibus, et monachis non expectandum; quod si fecerint,

vice with respect to the contempt of riches; though at the same time, if their secrecy and faith may be depended on, we may privately make use of their names, in amassing temporal goods for the benefit of the society.

III. They must be also employed in calming the minds of the meaner sort of people, and in wheedling the aversions of the populace into an affection for our society.

IV. As to bishops, prelates, and other superior ecclesiastics, they must be importuned for such things only as shall appear necessary; and even for these, with a proper regard to the diversity of our occasions, and the tendency of their inclinations to serve us.

V. In some places, it will be sufficient if we can prevail with the prelates and curates, to cause those under them only to bear a reverence to our order, and that they themselves will be no hindrance to us in the discharge of our ministry. In others, where the clergy are more predominant, as in *Germany*, *Poland*, *&c.* they must be addressed with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundations of masses, and religious places may be drawn into our clutches; and this is no hard matter to be obtained, in those places where catholics are intermixed with heretics and schismatics. And for the better effecting of this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests, seculars, and monks. But should they be prevailed upon, their zeal must then be re-

laudandus palam illorum zelus, etiam scripto, inculcandaque memoria facti perpetua.

VI. Conadum eo fine ut prælati tales nostris tum à confesssionibus, tum à consiliis utantur, et si quidem in spe sint, aut prætensione ad altiores gradus in curia Romana, juvandi omni contentione, ac conatu amicorum, ubicumque ad hoc conferre valentium.

VII. Curent etiam nostri apud episcopos et principes, ut dum fundant collegia, ac ecclesias parochiales, societas habeat potestatem statuendi vicarium habentem curam animarum, ipse vero superior loci pro tempore existens sit parochus, et sic totum regimen ecclesiæ illius erit nostrum, et parochiani omnes societati plene erunt subjecti, ut quidvis ab illis impetretur.

VIII. Ubi academici sunt nobis repugnantes, vel catholici, aut hæretici cives fundationes impedientes, ibi per prælatos conandum, et primariæ cathedræ concionatoriæ occupentur; sic enim continget societatem aliquando saltem necessitates, ac rationes per occasionem saltem exposituram.

IX. Maxime vero prælati ecclesiæ devinciendi erunt, quando agetur de beatificatione aut canonizatione nostrorum, et tunc omnibus modis à magnatibus et principibus litteræ procurandæ

warded with public commendations, and the memory of the action transmitted in writing to latest posterity.

VI. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors; and if they at any time aim at higher preferment from the see of *Rome*, their pretensions must be backed with such strong interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

VII. Due care must be also taken by such of our members who have intercourse with bishops and princes, that the society, when these found either colleges or parochial churches, may always have the power of presenting vicars for the cure of souls; and that the superintendant of the place for the time being be appointed curate, to the end we may grasp the whole government of the church; and its parishioners by that means become such vassals to us, that we can ask nothing of them, that they will dare to deny us.

VIII. Wherever the governors of academies hamper our designs, or the catholics or heretics oppose us in our foundations; we must endeavour by the prelates to secure the principal pulpits; for by this means, the society at least may some time or other have an opportunity of remonstrating their wants, and laying open their necessities.

IX. The prelates of the church, above all others, must be mightily caressed when the affair of canonization of any of our members is upon the foot; and at such a time, letters by all means must be procured from princes and noblemen, by

erunt, in quibus apud sedem apostolicam negotium promoveatur.

X. Si contingat prælatos aut magnates legationem obire, cavendum sedulo ac præveniendum, ne aliis religiosis qui nobiscum certant, utantur, ne affectum in illos transferant, et in provincias ac civitates in quibus nos moramur inducant. Quod si hujusmodi legati transiverint illas provincias vel civitates, ubi societas collegia habet, excipiantur magno honore et affectu, et pro modestia religiosa tractentur.

CAP. IV.

Quæ commendata esse debeant concionatoribus et confessariis magnatum.

I. NOSTRI principes, virosque illustres ita dirigant, ut solum ad majorem Dei gloriam tender videantur, et ad talem austeritatem conscientiæ, quam ipsimet principes concedunt; neque enim statim, sed sensim spect re debet directio illorum externam et politicam gubernationem.

II. Ideo sæpe illis inculcandum distributionem honorum et dignitatum in rep. spectare ad justitiam, graviterque Deum offendi à principibus,

whose interest the matter may be promoted at the court of *Rome*.

X. If ever it happen that prelates or noblemen are employed in embassies, all caution must be taken to prevent them from using any religious order that opposes ours, lest their disaffection to us should be infused into their masters, and they propagate it among the provinces and cities where we reside. And if ever ambassadors of this kind pass through provinces or cities where we have colleges, let them be received with all due marks of honour and esteem, and as handsomely entertained as religious decency can possibly admit of.

CHAP. IV.

The chief things to be recommended to preachers, and confessors of noblemen.

I. LET the members of our society direct princes and great men in such a manner, that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience, but what they themselves are willing to comply with; for their aim must not, immediately, but by degrees and insensibly, be directed towards political and secular dominion.

II. We must therefore often inculcate into them that honours and preferments in the state should always be conferred according to the rules

si contra eam spectant, et ex passione procedant. Protestentur sæpe ac serio se nullo modo velle in Reip. administrationem ingerere, sed invitos, dicere, ratione officii sui; tum ubi semel bene hæc apprehenderint, explicetur quibus virtutibus præditi esse debeant, qui ad dignitates et munia publica ac primaria assumendi sunt, nominenturque tandem, et commendentur ab illis, qui sunt sinceri amici societatis; hoc tamen non fiet immediate per nostros, nisi princeps ab hoc coëgerit, sed plus gratiæ habebit, si interponantur amici vel familiares principis.

III. Quocirca confessarii et concionatores nostri informentur ab amicis nostris, qui pro quovis munere sunt apti, præsertim tales qui erga societatem liberales sunt, horum nomina apud se habeant, et suo tempore cum dexteritate, sive per se, sive per alios, principibus insinuent.

IV. Meminerint summopere confessarii et concionatores, principes suaviter et blande tractare, nullo modo in concionibus et privatis colloquiis perstringere, omnes pavores ab illis removere et in spe, fide, justitia politica potissimum adhortari.

V. Munuscula parva vix unquam pro privato

of justice; that God is very much offended at princes, when they any ways derogate from this principle, and are hurried away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm that the administration of public affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths as they would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues persons should be furnished with, who are to be admitted into public employs; not forgetting slily to recommend to them such as are sincere friends to our order: but this must be done in such a manner, as not immediately to come from us (unless the princes enjoin it); for it may be effected with a far better grace by such as are their favourites and familiars.

III. Wherefore, let the confessors and preachers belonging to our order, be informed by our friends of persons proper for every office, and above all, of such as are our benefactors; whose names let them always carefully keep by them, that when proper opportunities occur, they may be palmed upon the prince by the dexterity of our members, or their agents.

IV. Let the confessors and preachers always remember, with complaisance and a winning address, to sooth princes, and never give them the least offence in their sermons or private conversations; to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope, and political justice.

V. Let them seldom or never accept of small

usu acceptent, sed commendent necessitatem communem provinciæ aut collegii, domi cubiculo simpliciter instructo gaudeant, neque curiose nimis se vestiant, et ad abjectiores personas, quæ in palatio sunt, juvandas ac consolandas prompte se conferant, ne solis magnatibus præsto esse videantur.

VI. Quam primum post mortem officialium curent ut de substituendis amicis societatis mature agant, et suspicione se eximant extorti regiminis; quare etiam, uti supradictum est, immediate se non impendent, sed amicos fideles, ac potentes, qui sustinere invidiam possunt, si quæ oriatur.

CAP. V.

Quomodo agendum cum religiosis, qui iisdem in ecclesia, quibus nos, functionibus vacant.

I. GENUS istud hominum ferendum animose, interim principibus et illis, qui aliqua auctoritate valent, et aliquo modo nobis addicti sunt, explicandum et indicandum opportune nostram societatem omnium ordinum continere perfectionem, præter cantum et exteriorem in victu et vestitu

presents for their own private use, but rather recommend the common necessities of the province or college. At home, let chambers plainly furnished content them; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the palace; lest they give others occasion to believe, they are willing to be helpful to none but the great.

VI. Immediately upon the death of any person in post, let them take timely care to get some friend of our society preferred in his room; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority; for this reason (as has been already said) we ourselves must not appear in it, but make a handle of the artifice of some faithful friends for effecting our designs, whose power may screen them from the envy which might otherwise fall heavier upon the society.

CHAP. V.

What kind of conduct must be observed towards such religious persons as are employed in the same ecclesiastical functions with us.

I. We must not be discouraged or beat down by this sort of men, but take proper opportunities, demonstrably to convince princes and others in authority, who are any way attached to our interest, that our order contains the perfection of all others, excepting only their cant and

asperitatem, et si quæ religiones in aliquo excellant, societatem in eminentiori modo lucere in ecclesia Dei.

II. Inquirantur et notentur defectus aliorum religiosorum, quibus prudenter et plerumque per modum deplorationis apud fideles amicos paulatim detectis ac propalatis, ostendatur, minus feliciter illos satisfacere istis functionibus, quibus nobiscum concurrunt.

III. Majori conatu eundum est contra eos, qui scholas pro juventute docenda instituere volunt istis locis, in quibus cum honore et utilitate nostri docent. Ostendant principibus et magistratibus tales fore perturbationi et seditioni Reip. nisi impediantur, quæ ab ipsismet pueris, qui diversimode instruentur, incipient, denique societatem sufficere juventuti erudiendæ.

IV. Quod si religiosi litteras pontificias obtinuerint, aut cardinalium commendationem pro se habeant, agant nostri contra per principes ac magnates, qui pontificem informent de bene meritis societatis, et sufficientia ut per illam pacifice juventus instruatur : procurent etiam et exhibeant testimonia a magistratibus danda de bona illorum conversatione et institutione.

V. Interim pro viribus nostri studeant edere

outward austerity of life and dress; but if another order should claim pre-eminence in any particular, that it is our's which shines with the greatest lustre in the church of God.

II. Let the defects of other religious orders be diligently canvassed and remarked, and, after full discovery, gradually published to our faithful friends, but always with prudence and a seeming sorrow; and let it be pretended, that it is not in their power to acquit themselves so happily as we, even in the discharge of those functions which are common to us both.

III. But far greater efforts must be made against those, who attempt setting up schools for the education of youth, in places where any of our members do the same already with honour and advantage. And in this case, princes and magistrates must be told, that such, unless timely prevented, will certainly prove nurseries of tumults and sedition; for children, from different methods of instruction, must necessarily imbibe different principles; and lastly, we must persuade them, that no society but our's is qualified for discharging an office of so great importance.

IV. And should these religious orders procure license from the pope, or obtain recommendations from cardinals, our members must oppose these by the interest of princes and noblemen, who should inform his holiness of the merits of our society, and its capacity for the peaceful education of youth; and let this be corroborated by testimonies from the magistrates of the place, concerning the good behaviour and faithful instruction of such as are committed to our care.

V. In the mean time, let our members be

specimen singulare virtutis et doctrinæ, exercendo studiosos in studiis, aliisque plausibilibus ludis scholasticis, magnatibus ac magistratibus et populo spectantibus.

CAP. VI.

De conciliandis societati viduis opulentis.

I. DELIGANTUR ad hoc opus patres provectæ ætatis, complexionis vivacis et conversationis gratæ, ab illis visitentur viduæ illæ et simul atque affectum aliquem erga societatem ostendunt, vicissim opera et merita societatis illis offerantur, quod si acceptent et ecclesias nostras visitare cœperint, prospiciatur eis de confessario, a quo bene dirigantur præsertim in ordine ad constantiam in statu viduali; enumerando et laudando illius fructus et felicitatem, certoque spondeant et tam quam obsides promittant æternum meritum hac ratione conquirendum, et efficacissimum esse medium ad purgatorias pœnas evitandas.

II. Procuret idem confessarius ut sacello vel oratorio alicui domo adornando occupentur, in

mindful to give the public some signal instances of their virtue and learning, by directing their pupils in the presence of the gentry, magistrates, and populace, in their several studies, or engaging them in the performance of some other scholastic exercises proper for gaining public applause.

CHAP. VI.

Of proper methods for inducing rich widows to be liberal to our society.

I. FOR the managing this affair, let such members only be chosen as are advanced in age, of a lively complexion and agreeable conversation; let these frequently visit such widows, and the minute they begin to shew any affection towards our order, then is the time to lay before them the good works and merits of the society: if they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them confessors, by whom they may be well admonished, especially to a constant perseverance in their state of widowhood; and this, by enumerating and praising the advantages and felicity of a single life; and let them pawn their faiths, and themselves too as a security, that a firm continuance in such a pious resolution, will infalliby purchase an eternal merit, and prove a most effectual means of escaping, the otherwise certain pains of purgatory.

II. And let the same confessors persuade them to engage in beautifying some chapel or oratory

quo meditationibus aliisque exercitiis spiritualibus vacare possint, ut sic faciliùs a conversatione, et procorum visitationibus avocentur, et quamvis sacellanum habeant, nostri tamen a celebratione missæ, et præcipue ab exhortationibus opportune faciendis non abstineant, et sacellanum sub se continere studeant.

III. Caute et sensim mutanda quæ ad gubernationem domus spectant, sic habita ratione personæ, loci, affectus, et devotionis.

IV. Amoliendi potissimum tales domestici (sed paulatim) qui plane cum societate non communicant aut correspondent, talesque commendandi (si qui substituendi sint) qui a nostris dependeant aut dependere velint, sic enim omnium, qui in familia aguntur, participes esse poterimus.

V. Totus conatus confessarii hoc spectet, ut vidua ejus consilio in omnibus utatur et acquiescat, quod ostendetur per occasionem, esse unicum fundamentum profectus spiritualis.

VI. Consulatur et celebretur frequens usus sacramentorum, præsertim pœnitentiæ, in quo intima animi sensa et tentationes quascumque liberime aperiat, deinde frequens communio, auditus sacri ipsiusmet confessarii, ad quod invitabi-

in their own houses, as a proper place for their daily meditations and devotions: by this means, they will be more easily disengaged from the conversation and address of importunate suitors; and although they have a chaplain of their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations; and to be sure (if possible) to keep the chaplain under.

III. Matters which relate to the management of the house, must be changed insensibly, and with the greatest prudence, regard being had to person, place, affection and devotion.

IV. Care must be taken to remove such servants particularly, as do not keep a good understanding with the society; (but let this be done by little and little;) and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures; thus shall we dive into every secret, and have a finger in every affair transacted in the family.

V. The confessor must manage his matters so, that the widow may have such faith in him, as not to do the least thing without his advice, and his only; which he may occasionally insinuate to be the only basis of her spiritual edification.

VI She must be advised to the frequent use and celebration of the sacraments, but especially that of penance; because in that she freely makes a discovery of her most secret thoughts, and every temptation. In the next place, let her frequently communicate, and apply for instructions to her confessor; to the performance of which, she must be invited by promises of some

tur cum promissis peculiaribus precibus, recitatio litaniarum et quotidianum examen conscientiæ.

VII. Juvabit etiam non parum ad plenissimam cognitionem omnium inclinationum ejus, confessio generalis, etiamsi alias alteri facta fuerit, iterata.

VIII. Exhortationes fient de bonis viduitatis, de molestiis matrimonii præsertim iterati, de periculis quæ simul incurruntur, etc. quæ maxime ad hominem sunt.

IX. Proponendi subinde et dextre proci aliqui, sed tales a quibus scitur bene viduam abhorrere; describantur aliorum vitia, et mali mores, si qui putentur illi arridere, ut sic universim secundas nuptias nauseet.

X. Quando ergo circa viduitatis statum bene affectam esse constat, tunc commendanda vita spiritualis, non religiosa, cujus incommoda potius proponenda, et exaggeranda, sed qualis fuit Paulæ, et Eustochii, etc. prospiciatque confessarius ut quantocyus voto castitatis saltem ad biennium vel triennum emisso, omnem aditum ad secundas nuptias excludat, quo tempore omnis conversatio cum sexu impari, et recreationes etiam cum consanguineis et affinibus prohibendæ, titulo majoris conjunctionis cum Deo. Ecclesiastici autem a quibus vidua visitabitur, aut quos visitabit,

prayers adapted to her particular occasions; and lastly, let her every day rehearse the litany, and strictly examine her conscience.

VII. It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another.

VIII. Discourses must be made to her concerning the advantages of the state of widowhood, the inconveniencies of wedlock, especially when it is repeated, and the dangers to which mankind expose themselves by it; but above all, such as more particularly affect her.

IX. It will be proper, every now and then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When therefore it is manifest, that she is well disposed to continue a widow, it will then be time to recommend to her a spiritual life, but not a recluse one, the inconveniencies of which must be magnified to her; but such a one as *Paula's* or *Eustochius's*, &c. and let the confessor, having as soon as possible prevailed with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men, and diversions even with her near relations and kinsfolks must be forbid her, under pretence of entering into a stricter union with God. As for the ecclesiastics, who either

si omnes excludi nequeant, tamen tales sint qui ex nostrorum commendatione admittantur, vel a nostrorum nutu dependeant.

XI. Huc usque ubi progressum fuerit, paulatim ad bona opera præsertim eleemosynas inducenda erit vidua, quæ tamen nulla ratione præstabit sine sui patris spiritualis directione ; cum plurimum intersit, ut cum discretione talentum in lucrum spirituale detur, et eleemosynæ male collocatæ sint sæpe causa vel fomentum peccatorum, et sic simplicem tantum fructum et meritum causent.

CAP. VII.

Quomodo conservandæ viduæ, et disponendum de bonis quæ habent.

I. URGEANTUR continuò ut pergant in devotione et operibus bonis, sic ut nulla hebdomada transeat, quin sua sponte aliquid in honorem Christi, B. Virginis, vel patroni sui præscindant a se de superfluis ; quod ipsum in pauperes erogent, vel ornatui templorum destinent, donec spoliis plerisque et primitiis Ægypti sint exutæ.

visit the widow, or receive visits from her, if they all cannot be worked out, yet let none be admitted but what are either recommended by some of our society, or are dependents upon them.

XI. When we have thus far gained our point, the widow must be, by little and little, excited to the performance of good works, especially those of charity; which, however, she must by no means be suffered to do, without the direction of her ghostly father, since it is of the last importance to her soul, that her talent be laid out with a prospect of obtaining spiritual interest; and since charity ill-applied, often proves the cause and incitement to sins, which effaces the merit and reward that might otherwise attend it.

CHAP. VII.

How such widows are to be secured, and in what manner their effects are to be disposed of.

I. THEY are perpetually to be presssd to a perseverance in their devotion and good works, in such manner, that no week pass in which they do not, of their own accord, lay somewhat apart out of their abundance, for the honour of Christ, the blessed Virgin, or their patron saint; and let them dispose of it in relief of the poor, or in beautifying of churches, till they are entirely stripped of their superfluous stores, and unnecessary riches.

II. Quod si præter communem affectum, suam erga societatem nostram liberalitatem testentur, idque facere continuent, fiant omnium meritorum societatis participes, cum indulto speciali Provincialis, aut etiam, si tantæ personæ fuerint, generalis.

III. Si emiserint votum castitatis, renovent illud more nostro bis in anno, concessa illis pro illa die recreatione honesta cum nostris.

IV. Visitentur crebrò, et jucundis colloquiis, et historiis spiritualibus, ac facetiis recreentur et foveantur, juxta uniuscujusque humorem et inclinationem.

V. Non tractentur nimis rigidæ in confessione, ne morosæ nimis fiant, nisi forte amissa spe gratiam illarum aliunde occupatam recuperandi; in quo magna discretione de inconstanti mulierum genio judicandum.

VI. Arceantur ingeniose a visitationibus et festivitatibus aliorum templorum, maxime religiosorum, et inculcetur illis omnes aliorum ordinum indulgentias in societatem esse refusas.

VII. Si lugendum ipsis sit, permittatur ornatus lugubris cum honesta majestate aliquid spirituale simul et mundanum spirans, ut non apprehendant

II. But if, besides their general acts of beneficence, they shew a particular liberality to us, and continue in a course of such laudable works, let them be made partakers of all the merits of the society, and favoured with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, renew it twice a year; and let the day whereon this is done, be set apart for innocent recreations with the members of the society.

IV. Let them be frequently visited, and entertained in an agreeable manner, with spiritual stories; and also diverted with pleasant discourses, according to their particular humours and inclinations.

V. They must not be treated with too much severity in confession, lest we make them morose and ill-tempered, unless their favour be so far engaged by others, that there is danger of not regaining it; and in this case, great discretion is to be used in forming a judgment of the natural inconstancy of women.

VI. Good management must be used to prevent their visiting the churches of others, or seeing their feasts, but especially those of religious orders; for which purpose, let them hear it often repeated, that all the indulgences of other orders are with greater extent contained in ours.

VII. If they propose to put on a weed, give them the liberty of such a becoming dress as has in it an air both religious and fashionable:

se a viro spirituali plane gubernari; denique modo non sit periculum inconstantiæ, et erga societatem fideles et liberales inveniàntur, concedatur illis quidquid ad sensualitatem requirunt, moderate et excluso scandalo.

VIII. Collocentur apud viduas aliæ puellæ honestæ et parentibus divitibus ac nobilibus natæ, quæ nostrorum directioni, et modo vivendi paulatim assuefiant; his præsit aliqua a confessario totius familiæ ad hoc electa et constituta; subjiciantur syndicationibus aliisque consuetudinibus societatis, et quæ sese accommodare nolunt, dimittantur ad parentes vel alios a quibus adductæ erant, describantur tamquam dyscolæ, difficilis genii, etcætera.

IX. Nec minor cura sanitatis, et recreationis illarum, quam salutis habenda erit; quare si de valetudine conquerantur, statim jejunia, cilicia, disciplinæ, alæque pœnitentiæ corporales, prohibebuntur; neque permittantur ad templum etiam exire, sed domi secreto et caute administrentur. Dissimuletur cum illis ingressus in hortum vel collegium, modo secrete id fiat, permittantur colloquia et recreationes secretæ cum iis qui maxime arriserint.

X. Pro dispositione redituum quos habet vidua in favorem societatis facienda, proponatur perfectio status hominum sanctorum, qui relicto mundo,

that they may not think they are altogether to be governed by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our society, allow them in moderation, and without offence, whatever pleasures they have an inclination to.

VIII. Let women that are young, and descended from rich and noble parents, be placed with those widows, that they may, by degrees, become subject to our directions, and accustomed to our method of living: As a governess to these, let some woman be chosen and appointed by the family-confessor; let these submit to all the censures, and other customs of the society; but such as will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractably stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation; wherefore if ever they complain of any indisposition, immediately all fasting, canvas, discipline, and other corporeal penance must be forbidden; nor let them be permitted to stir abroad even to church, but be tended at home with privacy and care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That the widow may dispose of what she has in favour of the society, set as a pattern to her, the perfect state of holy men, who having

parentibus, et bonis abdicatis, cum magna resignatione, et animi hilaritate Deo servierunt. Exponantur in ordine ad hoc quæ habentur in constitutione et examine societatis, de istiusmodi renunciatione et abnegatione omnium rerum. Allegentur exempla viduarum, quæ sic brevi in sanctas evaserunt, cum spe canonizationis, si sic in finem usque perseveraverint, ostendaturque ipsis non defuturam ad hoc nostrorum apud pontificem auctoritatem.

XI. Imprimendum ipsis hoc firmiter, si conscientiæ perfecta quiete frui velint, omnino sine murmuratione, tædio, aut ulla renitentia interiori, sequendam esse tam in temporalibus quam in spiritualibus confessarii directionem, tamquam a Deo peculiariter destinati.

XII. Instruendæ etiam per occasionem, gratius esse si personis ecclesiasticis, maxime religiosis spectatæ et exemplaris vitæ eleemosynas suas dent, non nisi conscio tum et approbante confessario.

XIII. Cavebunt diligentissime confessarii, ne quocumque prætextu hujusmodi viduæ illorum pœnitentes alios religiosos invisant, aut familiaritatem cum illis ineant ; quod ut impediant, conabuntur suo tempore deprædicare societatem tamquam ordinem superlativum præ cæteris, et utilissimum in ecclesia, majoris auctoritatis apud pontificem et principes omnes, perfectissimum in

renounced the world, and forsaken their parents, and all that they had, with great resignation and cheerfulness of mind devoted themselves to the service of God. For the better effecting of this, let what is contained in the constitution and statutes of the society relating to this kind of renunciation, and forsaking of all things, be explained to them, and let several instances of widows be brought, who thus in a short time became saints, in hopes of being canonized, if they continued such to the end. And let them be apprized, that our society will not fail to use their interest at the court of *Rome* for the obtaining such a favour.

XI. Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring, or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by divine providence.

XII. They must also be instructed upon every occasion, that their bestowing of alms to ecclesiastics, and even to the religious of an approved and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents, from visiting ecclesiastics of other orders, or entering into familiarity with them, under any pretence whatsoeyer; for which end, let them, at proper opportunities, cry up the society as infinitely superior to all other orders; of the greatest service in the church of God, and of greater authority

se, quia dimittit noxios et inidoneos, adeoque sine spuma et fecibus vivit, quibus scatent monachi, plerumque indocti, bardi, segnes, salutis suæ incurii, ventricolæ, et cetera.

XIV. Proponant confessarii et suadeant illis ordinarias pensiones, et tributa, quibus subleventur annuatim collegiorum et domorum professarum debita, præcipue domus professæ Romanæ, nec immemores sint ornamentorum templi, ceræ, vini, etc. ad celebrationem missæ sacrificii necessariorum.

XV. Quod si in vita sua vidua ex pleno bona sua societati non inscripserit, proponatur illi per occasionem, et præsertim ingruente gravi morbo aut periculo vitæ, egestas, novitas et multitudo plurimorum collegiorum nondum fundatorum, inducanturque suaviter et fortiter ad sumptus faciendos, quibus æternam gloriam sunt fundaturæ.

XVI. Idem faciendum cum principibus, et benefactoribus aliis; persuadendum, inquam, ea quæ perpetua sunt in hoc mundo et in altero æternam illis gloriam a Deo paritura; quod si hinc inde aliqui malevoli allegent exemplum Christi, qui non habebat ubi caput reclinaret, velintque socios Jesu similiter esse pauperrimos, ostendatur et serio imprimatur passim omnibus, ecclesiam

with the Pope, and all princes; and that it is the most perfect in itself, in that it discards all persons offensive or unqualified, from its community, and therefore is purified from that scum and dregs with which the monks are infected, who, generally speaking, are a set of men unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them, and endeavour to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses, but especially of the professed house at *Rome;* nor let them forget the ornaments of churches, wax tapers, wine, &c. things necessary in the celebration of the sacrifice of the mass.

XV. If any widow does not in her life-time make over her whole estate to the society; whenever opportunity offers, but especially when she is seized with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation; engage her, by a winning behaviour and inducing arguments, to such a liberality, as (you must persuade her) will lay a certain foundation for her eternal happiness.

XVI. The same art must be used with princes and other benefactors; for they must be wrought up to a belief, that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next: but should any persons out of ill-will pretend to trump up the example of our Saviour, who had not whereon to lay his head, and from thence urge, that

Dei nunc mutatam et monarchiam factam, quæ auctoritate et potentia magna tueri se debet, contra potentissimos inimicos, et esse lapidem illum parvum excisum qui crevit in montem maximum, prædictum per prophetam.

XVII. Istis quæ addictæ sunt eleemosynis et ornatui templorum, ostendatur crebro, summam perfectionem in eo consistere, quod terrenarum rerum amore sese exuentes, ipsum Christum ejusque socios earum possessores faciant.

XVIII. Sed quia minus semper sperandum a viduis quæ liberos suos ad sæculum dirigunt, videbimus.

CAP. VIII.

Quomodo faciendum, ut filii et filiæ viduarum religiosum aut devotarium statum amplectantur.

I. SICUT matribus fortiter, sic nostris suaviter in hac materia est agendum: matres, nimirum, instruendæ ut proli suæ reprehensionibus, castigationibus, etc. molestæ sint a teneris, dum provectiores præsertim filiæ fuerint, muliebrem

the society of Jesus ought to distinguish themselves by their poverty: in answer to such insinuations as these, we must seriously inculcate on the minds of all, that the state of the church, being altered from what it was, and now changed into a monarchy, it cannot maintain its ground against mighty enemies, unless supported by great authority and power, and that it is that little stone which was foretold by the prophet, should be hewn out of the rock, and afterwards rise into a vast mountain.

XVII. Those who are inclined to acts of charity, and the adorning of temples, should be frequently told, that the heighth of perfection consists in withdrawing their affections from earthly things, thereby making Christ and his followers possessors of them.

XVIII. But since our expectations must necessarily be less from widows that educate their children for the business of the world; we shall now proceed to lay down methods proper for preventing this inconvenience.

CHAP. VIII.

How widows' children are to be treated, that they may embrace religion, or a devoted life.

I. AS it will behove the widows to act with resolution, so must we proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, by plying them with reproofs and

ornatum et clenodias illis negent; optando sæpe et Deum rogando ut ad statum ecclesiasticum adspirent, et pollicendo insignem dotem si moniales esse voluerint; exponant sæpe difficultates quæ in matrimonio sunt omnibus communes, et si quas ipsæmet in particulari expertæ sint, dolendo quod cœlibatum suo tempore matrimonio non prætulerint; denique sic agant continuo, ut filiæ præsertim, tædio vitæ apud matrem tali modo transigendæ, de statu religioso cogitent.

II. Cum filiis conversentur nostri familiariter, si quidem ad societatem nostram apti visi fuerint, introducantur opportune in collegium, et ostendantur, explicenturque illis ea, quæ quoquo modo grata futura, et ad societatem amplectendam invitatura creduntur, ut sunt horti, vineæ, domus rurales, et prædia, ubi nostri sese recreant; narretur illis itineratio ad diversa regna, communicatio cum principibus mundi, et quæcumque juvenilem ætatem oblectant, in refectorio et cubiculis exterior mundities, blanda conversatio inter nostros, regulæ nostræ facilitas, cui tamen compromissa est gloria Dei, ordinis denique nostri super alios præ-eminentia, et colloquia simul faceta cum piis commisceantur.

frequent chastisements, &c. And when their daughters are near grown up to discretion, let them then especially be denied the common dress and ornaments of their sex; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniences attending every one in a married state, and those in particular which they themselves have found by woful experience; often lamenting the great misfortune of their younger years, in not having preferred a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let every thing be shewn with the best face, to invite them to enter themselves of the order: as the gardens, vineyards, country seats, and villas, where those of our society pass an agreeable life: let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God; and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Moneantur quasi ex revelatione interdum ad religionem in genere; deinde caute insinuetur perfectio et commoditas nostræ præ cæteris, exponanturque tum in publicis exhortationibus, tum in privatis colloquiis, quam sit grave contra vocationem divinam calcitrare: tandemque inducantur ad facienda exercitia spiritualia, ut de statu vitæ deligendo concludant.

IV. Procurent nostri ut hujusmodi adolescentes instructores habeant societati addictos, qui continuo invigilent et hortentur; si autem reluctentur, subtrahantur hinc inde aliqua, ut tædio vitæ afficiantur. Exponat mater difficultates familiæ. Tandem, si non ita commode fieri possit, ut sua sponte animum ad societatem adjiciant, mittantur titulo studiorum ad remota societatis gymnasia, et ex parte matris pauca submittantur solatia, ex parte vero societatis adhibeantur lenocinia, ut affectum in nostros transferant.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniencies of our institution above others; and take care to set in a due light, both in public exhortations and private discourses, how heinous a crime it is to resist the immediate call of God; and lastly, let them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

IV. We must also take care to provide for these youths, tutors that are firmly attached to our interests; who must keep a strict eye over them, and continually exhort them to such a course of life: but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which the family labour under; and if, after all, they can not be brought of their own accord to desire admission into the society; send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, that their affections may be brought over to us.

CAP. IX.

De reditibus collegiorum augendis.

I. NEMO quantum fieri poterit ad ultimam professionem admittatur, quamdiu successiones aliquas exspectet, nisi fratrem se juniorem habeat in societate, vel ob alias graves causas; in omnibus tamen et ante omnia consulendum est amplificationi societatis, secundum fines superioribus notos; qui in hoc saltem conspirent, ut ecclesia ad majorem gloriam Dei pristino nitori restituatur, et totius cleri non nisi unus sit spiritus; quocirca frequenter monendum est et passim promulgandum, societatem partim constare ex professis adeo mendicis, ut præter largitiones quotidianas fidelium, careant omnibus omnino, partim etiam aliis patribus pauperibus quidem, sed qui possident bona stabilia, ne sint in gravamen populi pro studiis ac functionibus suis, ut sunt cæteri mendicantes; ideoque serio inculcent confessarii principum, magnatum, viduarum, et aliorum (a quibus societas multum sperare potest) ea quæ hanc materiam concernunt, ut dum spiritualia illis conferunt et divina, ad minimum terrena et temporalia ab illis recipiant, neque vix unquam omittant occasiones recipiendi cum offertur, si autem promissum fuerit et differatur, prudenter in memoriam revocetur, quantum tamen fieri potest omnem affectum erga divitias dissimulando; quod si quis ex confessariis sive magnatum sive aliorum, ad hæc in praxin redigenda minus industrius videatur, tempori et caute amoveatur, alio in locum ejus suffecto: et si ne-

CHAP. IX.

Of increasing the revenues of our colleges.

I. NEVER admit any person, if it can well be prevented, to his last degree, so long as he shall have an expectation of any estate falling to him, unless he has a brother in the society who is younger than himself, or some other important reasons require it; but above all things, and in every action, the increase of the society must be regarded, for ends known to the superiors; who in this point (no doubt) agree that, for the greater displaying of God's glory, the church should be restored to its ancient splendour, by the perfect harmony of all its clergy. Wherefore let it frequently, in every place, be published, that the society consists partly of professors so very poor, that, excepting the daily alms of the faithful, they are entirely destitute of the common necessaries of life; and partly of others, poor indeed, but possessed of some little matters, by help whereof they subsist, being, neither for their studies, nor the duties they perform, an incumbrance to the people, as other mendicants are. Therefore let confessors of princes, and noblemen, widows and others, (from whom our expectations may reasonably be large) with great seriousness inculcate this notion, that while we administer to them in divine and spiritual things, they at least should in return, contribute to us of their earthly and temporal: and let no opportunity ever be slipped of receiving from them whatever is offered: and

cessarium sit ad majorem pœnitentium satisfactionem, ad remotiora collegia relegetur, dicendo societatem plurimum illius persona ac talentis ibidem indigere; nuper enim audivimus juvenes viduas immatura morte præventas, negligentia nostrorum suppellectilem valde pretiosam, templis societatis dicatam non legasse, eo quod tempestive acceptata non esset; neque est ad similia acceptanda tempus, sed bona pœnitentium voluntas spectanda est.

II. Prælati, canonici, pastores, aliique opulenti ecclesiastici industriis variis ad exercitia spiritualia sunt alliciendi, et paulatim sic mediante affectu erga res spirituales societati conciliandi, deinde eorum liberalitas paulatim prognosticanda.

III. Non negligant confessarii interrogare pœnitentes suos (opportune tamen) de nomine, familia, affinibus, parentibus, amicis, bonis, dein spectare successiones illorum, statum, intentionem ac resolutionem, quam si nondum sumpserint societati favorabilem, opportebit persuadere; quod si spes alicujus utilitatis prima fronte affulgeat, quia non expedit de omnibus simul interrogare, jube-

if any thing be promised, and the performance delayed, take care to remind them thereof with prudence, and in such a manner as may best conceal our love of riches. But should any confessor, either of noblemen or others, seem the least negligent to put in practice these rules, let him, at a proper opportunity, be removed, and put another more fit in his room: and should it be necessary, for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying, that a person of his ability, would be there of much greater service to the society: for we have lately been informed that several young widows, being snatched away by sudden death, did not bequeath to us their valuable effects through the negligence of some members who did not take care to accept of them in due time; for in getting these things, regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be used to draw prelates, canons, pastors, and other rich ecclesiastics, to the exercise of spiritual acts, that through their affection for holy things, we may gradually gain them to the society; and by that means promise ourselves to be in some measure partakers of their liberality.

III. Confessors must remember to sift out of their penitents, at proper opportunities, what family, relations, parents, friends, and effects they have: then learn their reversions, state, intention, and resolution, which they must endeavour to mould in favour of the society, if it be not so already. If, at first trial, we have prospect of advantage, (it being improper to pry

antur sive titulo majoris elucidationis conscientiæ, sive pœnitentiæ medicinalis, hebdomodatim confiteri, et honeste ab eodem confessario invitentur, ut quod una vice inquirere non potuit, pluribus inquirat; quod si successerit ex voto, si fœmina fuerit, ad persistendum in frequenti confessione et visitatione, si vir ad sodalitatem frequentandam, et familiaritatem nostrorum, quoquo modo inducatur.

IV. Quæ de viduis dicta sunt, eadem agenda circa mercatores, cives opulentos, et conjugatos prole carentes, intelligantur; a quibus non raro societas ex asse hæreditatem acquiret, si prudenter hæ praxes exsecutioni mandentur. Potissimum autem hæc observanda erunt, circa opulentas devotarias nostros frequentantes, quæ si non sint parentibus valde nobilibus natæ, tantum ad summum poterit vulgus obmurmurare.

V. Rectores collegiorum conabuntur habere notitiam domorum, hortorum, prædiorum, vinearum, pagorum, cæterorumque bonorum, quæ a primariis nobilibus, mercatoribus aut civibus possidentur, et si fieri potest gravaminum ac redituum quibus onerantur; sed caute id præstandum et efficacissime per confessionem, sodalitatem, ac privata colloquia; quod si confessarius pœniten-

into all things at once,) let the same confessor, under pretence of better clearing their conscience, or doing some soul-saving penance, strictly enjoin them to make weekly confessions; and gravely, and with a seeming honest intention, invite them to it, that he may have the better opportunity to propose the questions, at several times, which he could not so conveniently offer at once. The matter succeeding according to his wish; if it be a female penitent, let all ways be tried to induce her to persist in frequent confessions, and constant attendance on the service of the church; if a male, to frequent the company of the members of our society, and to endeavour to enter into a familiarity with them.

IV. What has been said, in relation to widows, must be made use of towards merchants, rich citizens, and married people who are childless; whose entire estates the society may often acquire, provided these rules be prudently put in practice: but, chiefly they must be observed with respect to rich female devotees, who often converse with our members; upon whose account the common people can but grumble at most, unless they happen to be descended from very noble families.

V. Let the rectors of colleges endeavour to procure thorough information, of the houses, gardens, farms, vineyards, villages, and other effects, belonging to the prime nobility, merchants and citizens; and (if possible) of the taxes and rents with which they are incumbered: but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. And whenever a

tem divitem adeptus sit, continuo rectorem moneat, et omni modo fovere conetur.

VI. Porro summa rei in eo constituenda est, quod nostri omnes apposite benevolentiam pœnitentium, et aliorum, quibuscum conversantur captare norint, et singulorum inclinationi se accommodare; quapropter ad loca quæ a divitibus et nobilibus inhabitantur, provinciales provideant, ut multi mittantur, et ut provinciales id prudentius ac felicius faciant, rectores de messe illos accurate instruere suo tempore meminerint.

VII. Inquirant etiam an contractus et possessiones per receptiones filiorum in societatem, ad illam transire possint; et si fieri possit, explorent an bona aliqua sic per pactum aliquod conducta, vel aliter collegio cedere possint, ut post tempus societati cedant; ad quem finem, societatis necessitas, et gravamen debitorum, omnibus præsertim magnatibus et divitibus intimanda erunt.

VIII. Si contigerit viduas aut conjugatos divites nobis addictos tantum habere filias, eas nostri blande dirigent ad statum devotarium, vel ad religionem monialium; dote aliqua illis relicta, cætera societati paulatim acquirentur; quod si filios habeant qui societati apti erunt, ad illam allicientur, alii ad alias religiones, etiam certo minimo compromisso inducendi erunt; sed si filius unicus sit, quibuslibet modis ad societatem

confessor has got a rich penitent, let him immediately inform the rector, and try all ways of making himself agreeable.

VI. But the whole success of our affairs turns chiefly on this point; *viz.* That all our members, by studying a compliance with every one's humour, work themselves into the good graces of their penitents, and others they converse with; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number; and that they may perform this with more prudence and success, let the rectors not omit giving them full instructions (as occasion requires) what a plentiful harvest is like to crown their endeavours.

VII. Let inquiry be made, whether, by taking their children into the order, their contracts and possessions may fall to the society; and if so, whether, should they enter into an agreement with us, any part of their effects could be made over to the college, in such a manner, that it may, after a limited time, revert unto us: and for the better success in this affair, let the necessities of the society, and the load of debts they labour under, be particularly represented to the nobility and those that are rich.

VIII. If it happen that the widows and rich married people, who are our friends, have daughters only, let these be persuaded by our members to make choice of a religious life; that, a small fortune being left to them, the society may, by degrees, get the rest into their possession: and if they have sons who are fit for our turn, let them be allured to us, and the others be enticed, by the promise of small rewards, to enter them-

pertrahendus erit, eique metus omnis parentum ex animo removendus, et vocatio Christi inculcanda est, ostendendo etiam Deo sacrificium gratissimum fore, si parentibus insciis et invitis aufugerit; deinde mittatur ad novitiatum remotum, præmonito prius generali; quod si filios et filias habeant, prius filiæ in monasterium vel statum devotarium dirigantur, deinde filii in societatem cum successione bonorum pertrahantur.

IX. Superiores hujusmodi viduarum et conjugatorum confessarios suaviter et fortiter moneant, ut sese utiliter pro societate secundum hæc monita impendant; quod si non fecerint, alii eorum loco substituantur, et ipsi removeantur, sic ut notitiam cum illa familia fovere non possint.

X. Viduæ vel aliæ personæ devotæ, quæ videntur magno affectu ad perfectionem tendere, inducantur ad hoc tamquam ad efficacissimum medium perveniendi ad apicem perfectionis, si omnes suas possessiones societati cedant, et vivent annona societatis, quæ illis secundum exigentiam continuo administrabitur, ut sine ulla cura ac sollicitudine Deo liberius serviant.

XI. Ad persuadendam efficacius paupertatem societatis, superiores a ditioribus personis societati

selves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the society, and freeing him from all fear of his parents; let him be persuaded it is a call from above; and shewn how acceptable a sacrifice it would be to God, should he desert his parents without their knowledge or consent; if this be effected, let him enter his noviciate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first disposed of in a nunnery; and afterwards let the sons be drawn into the society when they are got into possession of their sisters effects.

IX. Let superiors earnestly, but with mildness, advise the confessors of such widows and married people, to apply themselves industriously for the service of the society, according to the instructions before laid down; but if they will not act conformable thereto, let others be substituted in their places, and they removed a good way off, to prevent them from keeping up the least correspondence with any of the family.

X. Let the widows or other devotees, who seem with fervency to aspire at spiritual perfection, be brought to give up all they have to the society, and be contented to live upon such allowance as we from time to time shall think they have occasion for; that, by easing their minds of the cares and anxieties of worldly affairs, they may be more at liberty for the service of God.

XI. The better to convince the world of the society's poverty, let the superiors borrow money

addictis mutuent pecunias sub chirographo, quarum solutio differatur; deinde tempore morbi præsertim periculosi talis persona constanter visitetur, et omni ratione præveniatur, ut tandem moveatur ad reddendum chirographum; sic enim nostri non agnoscentur testamento, et interim nihilominus lucrabimur absque invidia succedentium in bona morientis.

XII. Conveniet etiam ab aliquibus personis pecuniam sub annuo reditu sumere, et eandem nummo altiori alibi constituere, ut reditus reditum compenset; interim enim fieri poterit, ut amici qui pecunias sic mutuo dederunt, misericordia nostri moti, lucrum aut subinde etiam capitale sive testamento, sive donatione inter vivos, societati cedant, dum collegia struuntur, aut templa ædificantur.

XIII. Utiliter etiam societas sub nomine mercatorum divitum nobis addictorum negotiari poterit; sed respiciendum certum ac copiosum lucrum, etiam in Indiis, quæ societati non tantum animas, verum etiam opes multas hactenus, Deo favente, subministrarunt.

XIV. Procurent nostri habere in locis ubi resident, medicum aliquem societati fidelem, quem apud ægros præ cæteris præcipue commendent et extollant; ut vicissim ipse nostros præ cæteris religiosis commendans, efficiat ut passim apud

on bond, of some rich persons who are our friends, and when it is due, defer the payment thereof. Afterwards let the person who lent the money (especially in time of dangerous sickness) be constantly visited, and by all methods wrought upon to deliver up the bond; by this means, we shall not be mentioned in the deceased's will; and yet gain handsomely, without incurring the ill-will of their heirs.

XII. It will also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgo on the other. For in the mean time, it may happen, that our friends, to whom we are indebted, compassionating the necessities of the society, when they find us engaged in erecting of colleges, or building of churches, may, by will, or donation in their life-times, forgive us the interest, and may be, the principal.

XIII. The society may also advantageously traffic under the borrowed names of some rich merchants, our friends; but never without a prospect of certain and abundant gain; and this may be done even to the *Indies*, which hitherto, by the bountiful favour of God, have furnished us not only with souls, but also plenteously supplied our coffers with wealth.

XIV. In whatever places our members reside, let them never omit to provide a physician who is firm to the interest of the society: him let them recommend to the sick, and prefer before all others; that he, in return, by extolling our society above all other religious orders, may

primarios ægrotos et præsertim moribundos vocemur.

XV. Confessarii sint assidui in visitandis ægris, potissimum qui periclitantur, et ut alios religiosos et ecclesiasticos inde honeste eliminent, procurent superiores, ut tempore illo quo confessarius discedere cogitur ab ægroto, continuo alii succedant, et ægrotum in bonis propositis foveant; iuterim incutiendus erit prudenter horror inferni, etc. ad minimum purgatorium, demonstrandumque, quod sic ut aqua exstinguit ignem, sic eleemosyna exstinguit peccatum; nusquam autem melius eleemosynas impendi posse, quam in hujusmodi personarum alimentum ac subsidium, qui ex vocatione sua profitentur charitatem erga salutem proximi; sic enim illius participes faciendos, et satisfacturos ægrotos pro peccatis propriis, quia charitas operiit multitudinem peccatorum; describi potest quoque charitas, tamquam vestis illa nuptialis, sine qua nemo admittitur ad mensam cœlestem. Denique ex scriptura et sanctis patribus alleganda erunt, quæ, respectu habito ad capacitatem ægroti, efficacissima judicabuntur ad illum permovendum.

XVI. Mulieres conquerentes de vitiis aut molestiis suorum maritorum, doceantur subtrahere secreto summam aliquam pecuniæ, illamque Deo offerre pro expiandis peccatis maritorum, et impetranda illis gratia.

occasion us to be called to all persons of distinction, when afflicted with sickness, but chiefly to such as are past hopes of recovery.

XV. Let the confessors be constant in visiting the sick, but especially such as are thought to be in danger; and that the ecclesiastics and members of other orders may be discarded with a good pretence, let the superiors take care that when the confessor is obliged to withdraw, others may immediately succeed, and keep up the sick person in his good resolutions. At this time it may be adviseable to move him by apprehensions of hell, &c. at least of purgatory; and tell him, that as fire is quenched by water, so sin is extinguished by acts of charity: and that alms can never be better bestowed, than for the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbour: thus will the sick become partakers of our merit, and by it atone for the sins they have committed; for charity covers a multitude of sins. This virtue may be also represented to them as that wedding-garment, without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ, and holy fathers, which (regard being had to the sick person's capacity) shall be judged most proper for persuading him to a compliance.

XVI. Lastly, let the women who complain of the vices or ill-humour of their husbands, be instructed secretly to withdraw a sum of money, that by making an offering thereof to God, they may expiate the crimes of their sinful help-mates, and secure a pardon for them.

CAP. X.

De disciplinæ hujus rigore privato in societate.

I. DIMITTENDUS erit quilibet vel cujusvis conditionis vel ætatis, alio colore quæsito, tamquam hostis societatis, qui devotas nostras vel alios amicos alienaverit a templo nostro vel frequentatione nostrorum, aut eleemosynas ad alia templa, vel religiosos diverterit, vel alicui opulento, aut bene societati congruo illam dissuaserit; tum etiam qui circa tempus, quo de bonis propriis disponendum erat, affectum erga consanguineos potius, quam erga societatem, ostenderint; hoc enim magnum immortificati animi signum est, et convenit professos esse plane mortificatos: item qui eleemosynas a pœnitentibus aut aliis amicis societatis ablatas ad consanguineos suos pauperes diverterint. Ut autem de causa dimissionis suæ postea non conquerantur, non dimittantur statim, sed prohibeantur primo, ab audiendis confessionibus, mortificentur et vexentur exercitiis vilissimorum officiorum, cogantur ad ea indies præstanda a quibus aversionem maximam habere cognoscuntur, removeantur ab altioribus studiis ac honorificis muniis, urgeantur capitulis ac reprehensionibus publicis, arceantur a recreationibus, et conversatione externorum, subtrahantur in vestibus, aliisque utensilibus, ea quæ omnino necessaria non sunt, donec ad murmurationem, et impatientiam inducantur, et tunc tamquam nimis immortificati, et aliis malo exemplo perniciosi dimittantur; et si ratio dimissionis

CHAP. X.

Of the private rigour of discipline in the society.

I. WHOEVER hath alienated our female devotees or other friends, from our churches, or frequent converse with our members: whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it: whoever, at the time of disposal of their effects, hath shewn a greater affection to their near relations, than to the society: (a plain demonstration of an unmortified mind, and directly contrary to the thorough mortification enjoined on professors:) whoever hath converted the alms of penitents, or of other our friends, to the use of their own necessitous kinsfolks: let them all be discarded, as enemies to the society, of what age or condition soever they be: yet for this, let some other pretence be alledged. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be plagued and perplexed with exercise of the most servile offices; be obliged to perform such duties, to which it is evident they have an utter aversion; let them be removed from higher studies and honourable employs, and harrassed with chapters and public censures; let them be debarred of recreations, and conversation with strangers, and be denied, in dress and every thing else, whatever is not absolutely necessary; till by such rigorous methods of chastisement, they become impatient, and murmur against us:

parentibus aut prælatis ecclesiæ danda sit, dicantur non habuisse spiritum societatis.

II. Dimittendi insuper erunt qui scrupulum fecerint in acquirendis societati bonis, dicanturque esse nimium proprio judicio addicti; quod si apud provinciales rationem facti sui reddere voluerint, non audiantur, sed urgeantur ad regulam quæ omnes obligat ad cæcam obedientiam præstandam.

III. Reflectendum erit ab initio et a teneris, quinam maxime in affectu erga societatem proficiant, qui autem affectum erga alios ordines, aut pauperes, aut parentes tenere deprehenduntur, cum sint futuri inutiles, modo supra dicto, paulatim ad dimissionem disponantur.

CAP. XI.

Qualiter se nostri unanimiter præstabunt contra dimissos e societate.

I. QUONIAM dimissi saltem aliquorum secretorum conscii sunt, plerumque obsunt; ac proinde eorum conatibus obviandum erit his modis: antequam e societate dimittantur, inducantur ut pro-

let them then be dismissed, as persons not duly mortified, whose bad example may be pernicious to others; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the true spirit of the society.

II. Let such also be dismissed, who make a scruple of acquiring riches for the society, and set forth as persons too much in love with their own opinions: and if they desire to give an account of their actions before the provincials, let them not be heard, but compelled to conform themselves to the statute, which commands implicit obedience from all.

III. Let us observe, from the first entrance, and even from their tender years, who they are that make the greatest advances in their affection for us: and let such as are found to retain a love, either for other orders, the poor, or their parents, be, by little and little, disposed for dismission, according to the method already mentioned, since they are not likely to prove of any service to the society.

CHAP. XI.

How our members are unanimously to behave towards those who are expelled the society.

I. SINCE those that are dismissed, do frequently very much prejudice the society, by divulging such secrets as they have been privy to; their attempts must therefore be obviated in

mittant scripto, et jurent se nihil de societate unquam sinistri scripturos vel dicturos; interim superiores servent scripto malas inclinationes, defectus ac vitia illorum, quæ ipsi aliquando in manifestatione conscientiæ suæ pro more societatis dederunt, quibus si necesse fuerit, societas apud magnates et prælatos ad illorum promotionem impediendam se juvare poterit.

II. Scribatur quamprimum per collegia, quinam dimissi sint, exaggerenturque causæ dimissionis generales, immortificatio animi, inobedientia, parvus affectus erga exercitia spiritualia, proprium judicium etc., deinde moveantur alii omnes ne cum illis ulla ratione correspondeant; et si ab externis de dimissis mentio fiat, loquantur omnes uniformiter, et passim dicant, societatem neminem dimittere sine gravibus causis, ejicere instar maris cadavera, etc., insinuentur etiam caute hujusmodi causæ, propter quas odio habemur, ut plausibilior sit dimissio.

III. In domesticis exhortationibus persuadeatur dimissos esse plane inquietos, et continuo societatem repetere, exaggerenturque infortunia eorum, qui post discessum a societate, male perierunt.

the following manner. Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear, that they never will, directly or indirectly, either write or speak any thing to the disadvantage of the order; and let the superiors keep upon record, the evil inclinations, failings and vices, which they, according to the custom of the society, for discharge of their consciences, formerly confessed: this, if ever they give us occasion, may be produced by the society, to the nobility and prelates, as a very good handle to prevent their promotion.

II. Let it be immediately published through all our colleges, that such and such are dismissed; and let the general causes of their expulsion (such as an unmortified mind, disobedience, disaffection for spiritual exercises, an obstinate adherence to their own opinions, &c.) be highly aggravated. In the next place, let all be advised to keep no correspondence with them upon any account whatsoever. And if strangers should happen to make any mention of them, let all our members unanimously affirm, in every public place, that the society expels none without weighty causes; spewing out, as the sea, all its dead carcasses, &c. and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejectment may appear to the world with a more commendable grace.

III. In private exhortations, at people's houses, let these be represented as persons very turbulent, and continually importuning a re-admission into the society. And let their sad fate be industriously aggravated, who, after exclusion, have happened to come to an untimely or miserable end.

IV. Obviandum etiam erit accusationibus, quas dimissi e societate facere possent, per auctoritatem virorum gravium, qui passim declarent societatem neminem sine gravi causa dimittere, neque præscindere sana membra; quod confirmari potest per zelum quem habet, et generatim ostendit societas erga animas externorum: quanto magis erga domesticos suos?

V. Deinde hujusmodi magnates aut prælati, apud quos dimissi aliquid auctoritatis aut fidei sibi conciliare cœperint, omni genere beneficiorum a societate præveniendi sunt, ac obstringendi; explicandum illis quomodo bonum commune unius religionis tam celebris, quam utilis ecclesiæ præponderare debeat bono privato qualiscumque personæ; quod si affectus erga dimissos perseveret, juvabit causas dimissionis exponere, et exaggerare etiam quæ non adeo certa sunt, modo per probabilem consequentiam deducantur.

VI. Omni modo præcavendum erit ne præsertim ii, qui sua sponte societatem deseruerunt, promoveantur ad aliqua officia aut dignitates ecclesiæ, nisi se suaque omnia societati submiserint et addixerint, ita ut omnibus constare possit quod a societate omnino dependere velint.

VII. Procuretur tempori ut ab exercitio functionum celebriam in ecclesia, ut sunt conciones, confessiones, evulgationes librorum, etc. quantum

IV. Whatever accusations these bring against us, let them be oppugned by the authority of some grave members, who must every where declare that the society dismisses none but upon very good reasons, nor ever lops off members that are sound; this must be confirmed by the zeal and concern we shew for the souls of all strangers in general: how much greater must it therefore be for those who are members of our order?

V. In the next place, let the society, by all manner of obligations, endeavour to prevail upon the noblemen and prelates, with whom the dismissed may have any credit or authority, to deny them their countenance: and let it be shown that the common good of an order, which is as famous as it is useful to the church, should always be preferred to the private advantage of any particular person whatsoever: and should they still retain an affection for them, it will then be of importance to lay open the causes of their expulsion, and even to aggravate them with those we have no positive proof of, so they can but be deduced by probable consequence.

VI. Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who of their own accord have relinquished the society; unless they submit themselves, and all they have in the world, to our disposal, in such a manner, that it may plainly appear to every one, they are willing to have their whole dependence on us.

VII. Let them (as far as possible) be timely removed from the exercise of honourable functions in the church, such as preaching, confes-

fieri potest sint remoti, ne affectum et plausum vulgi sibi concilient; eo fine diligentissime in vitam ac mores illorum erit inquirendum, nec non in sodalitia, occupationes, etc. et intentiones dimissi; quocirca efficiendum erit, ut cum aliquo e familia illa, quam dimissi incolunt, nostri peculiarem correspondentiam habeant; quamprimum autem quidpiam minus laudabile, aut censura dignum deprehensum fuerit, per personas inferioris ordinis nobis addictas in vulgus dispergatur, deinde magnates vel prælatos, qui dimissos fovent, futuræ infamiæ indiciis teneantur; quod si nihil committant reprehensione dignum, et laudabiliter se gerant, extenuentur argutis propositionibus, ambiguisque verbis eorum virtutes, operaque quæ commendantur; donec æstimatio et fides quæ antea illis abhibebatur, imminuatur; societatis enim plane interest, dimissos et præsertim eos, qui eam sua sponte deseruerunt, prorsus supprimi.

VIII. Infortunia et eventus sinistri, qui illis accidunt, quamprimum divulgandi sunt, imploratis tamen precibus personarum piarum, ut non credantur nostri ex passione procedere; domi vero omnibus modis exaggerentur, ut alii contineantur.

sing, and publishing of books, &c. lest by these means they attract the affection and applause of the people. The strictest enquiries must therefore be made into their lives, manners, and conversation, what they apply themselves to, and their very intentions: to which end, matters must be so managed, that we may keep up a good correspondence with some of the family in which they live, and the minute the least trip be discovered, or any thing deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrained from shewing them any further countenance, for fear of the scandal it may bring upon themselves. Should they behave so as to leave us no room to find fault, let their virtues and laudable actions, be depreciated by subtle insinuations, and doubtful expressions; till the esteem and credit they had formerly acquired, be lessened in the opinion of the world: for it is altogether for the interest of the society, that the dismissed (especially such as of their own accord desert it,) should be entirely kept under.

VIII. Let the misfortunes, and unlucky accidents, which happen to them, be immediately published; but with entreaties for the prayers of good christians, that the world may not think we are hurried away by passion: but, among our members, let these things, by all means, be represented in the blackest colours, that the rest may be better secured.

CAP. XII.

Quinam conservari ac foveri in societate debeant.

I. PRIMUM locum tenere debent strenui operarii, qui scilicet non minus temporale quam spirituale societatis bonum promovent, quales sunt plerumque confessarii principum ac magnatum, viduarum et devotarum opulentarum, concionatores et professores, et quicumque horum secretorum sunt conscii.

II. Corruentes viribus et defecti ætate, secundum quod talenta sua pro bono societatis temporali impenderunt, adeo ut habeatur decens ratio messis præteritæ; præterquam quod adhuc apta instrumenta sint ad deferendos superioribus defectus ordinarios quos in reliquis domesticis, cum perpetuo domi sint, animadvertunt.

III. Dimittendi illi nunquam erunt, quantum fieri poterit, ne societas male audiat.

IV. Præterea fovendi quicumque ingenio, nobilitate, aut divitiis excellunt, præsertim si amicos et consanguineos societati addictos habeant et potentes, et revera ipsi sincero affectu erga societatem sint, secundum explicationem supra datam; mittendi illi Romam, *vel ad universitates celebriores ut studeant; si autem in provincia studuerint, peculiari affectu et favore professorum sunt promovendi, quoad usque cessionem bonorum suorum fecerint societati, nihil illis denegetur, sed*

CHAP. XII.

Who should be kept, and favoured in the society.

I. LET diligent labourers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the society, be always held in the greatest esteem; of which sort are (generally speaking) confessors of princes and noblemen, of widows and rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

II. The impaired in strength, and decrepit with age, must be next considered, according as they have employed their several talents for the temporal advantage of the society; that a grateful regard may be shewn to their past labours, and because they may also (remaining always at home) be made use of, to pry into the actions of the other domestics, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

III. These should scarce ever be dismissed, lest we bring an ill reputation upon the society.

IV. Besides these, let all be caressed, who are distinguished either for their parts, nobility, or riches, especially if they have friends or relations who are firm to our interests, possessed of power, and have given convincing proofs of a sincere affection towards us, according to the method before laid down. Let these be sent to *Rome*, or some other famous universities, to prosecute their studies; but if their inclinations lead them to do this in the province, let them be encouraged

postquam illam fecerunt, mortificentur, ut cæteri, semper tamen respectu aliquo habito ad præterita.

V. Erit etiam ratio peculiaris eorum apud superiores, qui selectos aliquos juvenes ad societatem allexerint, quandoquidem affectum suum erga societatem non parum testati sunt; sed quamdiu illi nondum professi sunt, videndum ne nimium illis indulgeatur, ne forte fortuna, quos ad societatem adduxerunt, reducant.

CAP. XIII.

De delectu juvenum in societatem admittendorum, et modo retinendi.

I. SUMMA prudentia contendendum est, ut deligantur juvenes ingenio bono, forma non contemnenda, genere nobiles, aut quod minimum horum aliquo excellentes.

II. Ut facilius ad institutum nostrum pertrahantur, peculiari affectu quamdiu student a præfectis scholarum et magistris sunt præveniendi, extra tempora scholæ, ab iisdem sunt instruendi, quam gratum Deo sit, si quis illi se et sua omnia, præsertim in societate filii sui, consecret.

III. Ducantur occasione data per collegium et hortum, immo aliquando etiam ad villas, et cum

by the particular affection and favour of the professors, till they have surrendered to us their effects, let nothing be denied them; but when once we have got them to do this, oblige them then to mortification, like the rest, but not without having a little regard to their past beneficence.

V. Let the superiors also shew a particular respect to such as have allured any clever youths into the society; since this is no trifling testimony of their affection for us: but till these are professed, care must be taken not to give those too great indulgence, for fear they should carry away again those very persons they brought to us.

CHAP. XIII.

How to pick out young men to be admitted into the society, and in what manner to retain them.

I. LET us endeavour, with the utmost prudence, to pick out young men, of a good genius, an agreeable personage, and noble family, or at least such as excel in some one of these.

II. That they may, with greater ease, be drawn to us, let the masters, who have the care of their instruction, both during, and also after school-time, by particular mildness, prepossess them in our favour, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him; especially in the society of his son.

III. At proper opportunities, let them be entertained in our colleges and gardens, and some-

nostris versentur tempore recreationum, et paulatim familiares fiant, cavendo tamen ne familiaritas pariat contemptum.

IV. Non permittantur castigari, et in ordinem redigi a præceptoribus cum aliis discipulis.

V. Munusculis ac privilegiis variis ætati illorum conformibus devinciendi sunt, et maxime colloquiis spiritualibus sunt animandi.

VI. Inculcetur illis hæc fieri dispositione divina, tamquam ad societatem electis præ tot aliis idem gymnasium frequentantibus.

VII. Aliis occasionibus, præsertim exhortationibus, terrendi sunt minis damnationis æternæ, nisi divinæ vocationi obtemperent.

VIII. Si societatem ingredi constanter petant, differatur illorum admissio, quamdiu constantes manent; quod si mutabiles appareant, quamprimum, et omnibus modis foveantur.

IX. Admoneantur afficaciter ne ulli familiari suo, et ne quidem parentibus vocationem suam aperiant, priusquam admissi sint; quod si deinde aliqua illos tentatio resiliendi superveniat, in integro tum ipse, tum societas erit; et si illa superata fuerit, semper erit occasio illos rememo-

times at our country-seats; let them accompany our members at times of recreation, and by little and little be drawn into a familiarity; but however, with such proper cautions as may prevent its breeding in them contempt.

IV. Let not their masters be allowed to chastise, nor keep them in subjection as the other scholars.

V. Let them be allured, by little presents, and indulgement of liberties agreeable to their age; and, above all, let their affections be warmed with spiritual discourses.

VI. Let it be inculcated, that their being chosen out of such a number, rather than any of their fellow-collegiates, is a most pregnant instance of divine appointment.

VII. On other occasions, but especially in exhortations, let them be terrified with denunciation of eternal punishment, unless they accept of the heavenly invitation.

VIII. The more earnestly they desire admission into our society, the longer let the grant of such favour be deferred, provided, at the same time, they seem stedfast in their resolution; but if their minds appear to be wavering, let all proper methods be used for the immediate fixing of them.

IX. Let them be strictly cautioned, not to make the least discovery of their call to any intimate friends, nor even so much as to their parents, before they are become one of us: that if afterwards any temptation to fall off, arises, both they and the society will be wholly at their liberties; and should we get the better of such inclinations, it will always be a handle, from their

ratione ejusdem postea animandi, si tempore novitiatus, aut post emissa vota simplicia obveniat.

X. Quia vero maxima difficultas est in alliciendis magnatum, nobilium, senatorum filiis, quamdiu apud parentes sunt, qui illos ad succedendum illorum officiis educant; persuadendum illis per amicos potius, quam per personas societatis, ut illos in aliis provinciis, et remotis universitatibus collocent, in quibus nostri docent, præmissis instructionibus ad professores de qualitate et conditionibus illorum, ut affectum illorum societati facilius, et certius concilient.

XI. Quando ad ætatem aliquomodo maturam pervenerint, inducendi erunt ad facienda aliqua exercitia spiritualia, quæ in Germanis *et* Polonis *sæpe bonum successum habuerunt.*

XII. Perturbationibus et afflictionibus illorum occurrendum erit, pro qualitate et conditione uniuscujusque, adhibitis demonstrationibus, et exhortationibus privatis de malo successu divitiarum, et bono vocationis, non contemnendo sub pœna indictionis pœnæ infernalis.

XIII. Apud parentes ut facilius filiorum suorum desiderio in societatem ingrediendi condescendant, ostendatur excellentia instituti societatis, præ aliis religionibus, sanctitatis et doctrinæ patrum nostrorum, æstimatio integra apud omnes, honor et applausus universalis, qui societati a

past irresolution, to stir them up to a firmer perseverance for the future, if this happens while they are novices, or after they have made but simple vows.

X. But since the greatest difficulty occurs in drawing in the sons of noblemen, persons of distinction, and senators, whilst they are under the wing of their parents, who endeavour to train them up to succeed in their employments: let our friends, rather than members, persuade them to send their children into other provinces, and remote universities, wherein some of our order are tutors; private instructions, concerning their quality and condition, being first transmitted, that they may be the better enabled, by touching upon right strings, to secure their affection to the society.

XI. When they are more advanced in age, let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among the *Germans* and *Polanders*.

XII. In troubles and afflictions we must administer comfort to every one according to their several qualities and conditions, by laying before them how often riches are a curse to the possessors, and privately exhort them not to contemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire.

XIII. That parents may more readily condescend to their sons desires of becoming members of our society, it will be highly expedient to extol the excellence of its institution, in comparison of that of all other orders; the sanctity and learning of our brethren, the unspotted character they

summis et a minimis defertur; et recenseatur numerus principum et magnatum, qui magno animi sui solatio in hac societate Jesu *vixerunt, et mortui sunt, et etiamnum vivunt: ostendatur quam gratum Deo sit quod juvenes sese illi mancipent, præsertim in societate filii sui, et quam bonum sit viro, cum portaverit jugum Domini ab adolescentia sua; quod si de teneritudine et minus perfecta ætate disceptetur, declaretur facilitas instituti nostri, quod præter trium votorum observationem, nihil aliud quod valde molestum sit, continet, et quod valde spectandum est, nullam regulam obligare, nequidem sub peccato veniali.*

CAP. XIV.

De casibus reservatis, et causa dimittendi e societate.

I. PRÆTER casus expressos in constitutionibus, a quibus solus superior aut confessarius ordinarius cum ejus licentia absolvere poterit, sunt sodomia, mollities, fornicatio, adulterium, stuprum, tactus impudicus maris aut fœminæ, præterea si quis quacumque zeli causa aut occasione quomodo libet quidquam grave moliatur

maintain among all, and the universal honour and applause they meet with everywhere, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of their souls, lived in the society of *Jesus*, and are dead, and yet live. Let us shew that nothing is more pleasing to God, than that young men should devote themselves entirely to him, especially as companions in the society of his Son; and that it is one of the greatest felicities, for a man, from his youth, to bear the yoke of the Lord: but if any difficulties be started, by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of three vows; and (which is very remarkable) not any one rule, whose non-observance would be the commission even of a venial sin.

CHAP. XIV.

Of reserved cases, and causes of dismission from the society.

I. BESIDES the cases already mentioned in our statutes, in which the superior only, or the ordinary confessor, by his authority, has power to absolve; there are others, namely, sodomy, effeminacy, fornication, adultery, uncleanness, unseemly commerce with man or woman; the commission also of any heinous offence against the society, its honour or interest, whether through

contra societatem ejusque honorem aut utilitatem, quæ etiam omnes sunt justæ causæ dimissionis.

II. Quod si quis aliquid hujusmodi confiteatur sacramentaliter, non prius absolvatur, quam promiserit se extra confessionem superiori manifestaturum per se vel per confessarium; tum superior concludet pro bono communi societatis, quod melius videbitur, et si certa spes sit criminis occultandi, conformi pœnitentia plectendus erit, sin vero quam primum dimittendus; cavebit sibi interim confessarius dicere pœnitenti illum periclitari de dimissione.

III. Si quis ex nostris confessariis audiverit ab aliqua persona exeorna, quod cum aliquo e societate rem turpem commiserit, non eam prius absolvat, quam extra confessionem aperuerit nomen illius cum quo peccavit; quod si dixerit, adhuc non absolvatur, nisi jurejurando se obstrinxerit se nunquam id ulli mortalium revelaturum sine consensu societatis.

IV. Si duo ex nostris carnaliter peccaverint, si prior manifestaverit, in societate retineatur, alter dimittatur: sed deinde is qui detinetur ita mortificetur, et undequaque affligatur, ut præ tædio et impatientia occasionem det dimissioni quæ statim arripiatur.

V. Poterit etiam societas, cum sit corpus nobile et præstans in ecclesia, a se præscindere hujusmodi personas, quæ ad instituti nostri executionem minus idoneæ videbuntur, quamvis initio satisfecerint, et facile invenietur occasio; si, nem-

zeal or otherwise; all which also are just causes of expulsion.

II. But if any one at the sacrament confesses sins of this kind, till promise be made, out of confession to discover them to the superior, either himself, or by his confessor, let not absolution be given him; and then let the superior take such resolutions as shall tend most to the common good of the society; but if there be hopes of smothering the crime, let it then be punished with an adequate penance; but if not, let him, as soon as possible, be expelled: let the confessor however be always very cautious, not to inform the penitent that he is in danger of it.

III. If it come to the ear of any of our confessors, that a strange woman has had to do with a member of the society; let her not be absolved before she has discovered his name, out of confession; and even when this is done, let her by no means receive absolution till she has further obliged herself, by an oath, never to reveal it to any one living without our consent.

IV. If two of our members have carnally sinned, let the first that discovers it, be retained; and the other expelled: but let him that stays with us be mortified and plagued with such intolerable discipline, that we may drive him to the commission of some fresh offence, which will afford a good handle for spewing him out; and the first time it offers, be sure to lay hold on it.

V. As the society is a body, both noble and excellent in the church, it has authority to lop off such members, who though at their entrance they might seem fit for our purpose, should afterwards prove unqualified for execution of our designs.

pe, continuo vexentur, et omnia fiant contra illorum inclinationem, subjiciantur superioribus tetricis, arceantur a studiis ac functionibus honorificentioribus, etcetera, donec obmurmurent.

VI. Retinendi etiam nullatenus sunt, qui aut superioribus palam insurgunt, aut palam aut clam apud socios ac potissimum externos conqueruntur; item qui apud domesticos vel externos modum agendi societatis, quoad acquisitionem aut administrationem bonorum temporalium condemnant, vel alias rationes agendi, verbi gratia, conculcandi ac supprimendi male affectos erga societatem, vel dimissos, etcetera, quin etiam qui Venetos, Francos, *aut alios a quibus societas pulsa, et gravia damna passa est, in colloquiis ferunt aut defendunt.*

VII. Ante dimissionem, acerrime agitandi sunt ii qui dimittentur, amovendi a consuetis officiis, et modo huic, modo illi applicandi, interim quantumcumque bene præstiterint, reprehendendi, eoque titulo alteri applicandi; pro leviori culpa quam forte commiserint graves pœnæ assignentur, confundantur publice usque ad impatientiam, tandemque tamquam aliis perniciosi dimittantur; ad hoc autem locus, de quo minime opinantur, eligatur.

To effect this, a method may easily be found, to wit, by continually using them hardly, and doing every thing contrary to their inclinations; by subjecting them to severe superiors; and by forcing them from the more honourable studies and functions, till they begin to murmur against such usage.

VI. Nor let such by any means be retained, as either openly oppose their superiors, or, in public or private, make complaints against them to their fellow-members, but especially to strangers; or such as condemn, to their associates, or strangers, the conduct of the society in the amassing or management of temporal goods, or any other of our methods of proceeding: as for instance, our suppressing, and keeping under all either disaffected to, or expelled from, our order, &c. or that admit in conversation, or defend the *Venetians*, *French*, or others, who by hindering us from getting a footing among them, have done the society intolerable damages.

VII. Before the time of their dismission, let them be treated with the utmost severity, removed from their usual duties, and hurried about from one to another; and though they do whatever you task them, yet always find fault, and under this pretence remove them to some other. For the slighest offence, though inadvertently committed, be sure you subject them to a heavy punishment; in public, constantly abash them, till they are able no longer to bear it, and then turn them out, as persons whose example may be pernicious to others; and for this purpose choose such place and opportunity, as they never in the least thought of.

VIII. Si de aliquo nostrorum spes certa sit de obtinendo episcopatu, aut alia dignitate ecclesiastica, præter consueta societatis vota, cogatur alterum emittere; quod semper bene de instituto societatis sensurus sit, ac dicturus, neque alio confessario quam qui de societate sit, utetur; quinimo se in nullis rebus alicujus momenti quidquam dispositurum, nisi audito judicio societatis; quod quia cardinalis Toletus *non observavit, societas a sancta sede impetravit, ut posthac nullus* Maranus, *perfidiæ* Judaicæ *aut* Mahometicæ *hæres admittatur, qui tale votum præstare noluerit, et tamquam acerrimus societatis hostis quantumcumque celebris esset, dimittatur.*

CAP. XV.

Quomodo agendum cum monialibus, et devotariis.

I. CAVEANT valde confessarii et concionatores offendere moniales, aut illis dare occasionem tentationis contra vocationem, sed contra affectu potissimum superiorum sibi conciliato, procurent confessiones saltem extraordinarias excipere, et conciones apud eas facere, si gratitudinem illarum vicissim experiantur; multum enim juvare societatem possunt nobiles, præsertim ac divites abbatiæ, tum per se, tum per parentes ac amicos suos, adeo ut mediante notitia primariorum mo-

VIII. If any of our order has certain expectations of a bishopric, or other ecclesiastical preferment, let him, besides the usual vows of the society, be obliged to make another; namely, That he will always entertain a favourable opinion, and on all occasions speak honourably of us; that he will never confess, but to one of our members, nor determine, in any affair of moment, without first consulting the judgment of the society: for non-observance of which by cardinal *Tolet*, our order obtained from the holy see, that no *Maran* (descended from the perfidious race of *Jews* or *Mahometans,)* who will not oblige himself to perform such a vow, should ever, for the future, be admitted among us; but immediately expelled as a most virulent enemy, though a person of ever so great fame and reputation.

CHAP. XV.

Of our conduct towards nuns, and female devotees.

I. LET the confessors and preachers be very cautious of offending nuns, or of leading them into any the least temptation contrary to their calling; but, on the other hand, having by all means gained the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them forward in making grateful returns; for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either through their own,

nasteriorum paulatim in notitiam et amicitias totius fere civitatis societas venire possit.

II. Vetandum tamen ex altera parte devotabus nostris, ne monasteria fœminarum frequentent, ne vivendi ratio illa ipsis magis arrideat, et sic societas expectatione omnium bonorum, quæ possident, frustretur; inducantur vero ad præstandum votum castitatis et obedientiæ in manibus confessarii sui, ostendaturque illam vivendi rationem esse conformem primitivæ ecclesiæ moribus, utpote lucentem in domo, et non sub modio sine proximi ædificatione ac fructu animarum; præterquam quod exemplo viduarum illarum evangelicarum Christo in sociis suis benefaciant de substantia sua: denique omnia quæ in præjudicium claustralis vitæ sunt, exponantur, eique applicent, hujusmodi instructiones illis sub secreti sigillo communicent, ne forte ad aures religiosorum perveniant.

or the interest of their parents and friends; so that by currying favour with the principal monasteries, the society may by degrees get an acquaintance with, and work themselves into the friendship of, almost the whole city.

II. Yet, on the other side, let our female devotees be forbid to frequent nunneries, lest they should be most taken with that kind of life; and we thereby be baulked in our expectations of what they have. But let them be induced to the performance of their vow of chastity, and obedience, by the care of their confessor, by his shewing them that such method of living, is conformable to the purity of the primitive church, being as a candle which diffuses its light through the whole house, and not hid under a bushel, and consequently contributing nothing to the edification of our neighbour, or the good of souls; and, like the good widows in the gospel, that they should communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life; but let all these instructions be delivered to them under the strictest obligations to secrecy, lest other orders should happen to hear of them.

CAP. XVI.

De contemptu divitiarum palam præ se ferendo.

I. NE seculares nobis adscribant nimium affectum erga divitias, juvabit nonnumquam recusare eleemosynas minoris momenti, quæ pro officiis a societate præstitis offeruntur; quamquam ab iis qui omnino nobis sunt addicti, etiam minimas quascumque acceptare conveniat, ne avaritiæ arguamur, si tantum dona insigniora admittamus.

II. Negandæ erunt sepulturæ personis vilibus, in templis nostris, quamvis valde addicti fuerint societati, ne videamur pluralitate mortuorum divitias venari, et constet de beneficiis quæ a mortuo recipimus.

III. Cum viduis aliisque personis, quæ societati pleraque sua dederunt, agendum erit valde resolute et acrius, cæteris paribus, quam cum aliis, ne videamur propter considerationem bonorum temporalium illis favere plus quam cæteris; immo idem observari convenit respectu illorum qui in societate sunt, sed postquam bonorum suorum cessionem et resignationem in favorem societatis fecerint; et si necesse sit a societate dimittantur, sed omni cum discretione, ut saltem partem eorum quæ societati dederant ei relinquant, aut morientes testamento legent.

CHAP. XVI.

In what manner we must outwardly feign a contempt of riches.

I. LEST the seculars should represent us as too much hankering after riches, it will be proper now and then to refuse such small and trifling alms, as are offered for performance of pious offices; though of such as are thoroughly attached to our interest, we must readily accept whatever they give us, lest we bring upon ourselves the imputation of covetousness, for our swallowing nothing but presents of value.

II. Let burial in our churches be denied to persons of a base character, although, in their life-times, they have been ever so much our friends, lest the world should surmise that we hunt after riches, by the numbers of the deceased, and come to a knowledge of what we gain by them.

III. Let widows and others who have given us almost all they possessed, (though then they are on equal foot with others) be treated with much more rigour; lest people should imagine, their greater indulgence proceeds from our hopes of secular advantages. The same method should be also observed with such as are in the society, but this must be after they have entirely given up all into our hands: and if ever after there be a necessity for it, let them be dismissed: but this must be done with such discretion, that they may be induced to leave to the order, part at least of what they formerly gave us; or bequeath it by will, at the time of their death.

CAP. XVII.

De mediis promovendi societatem.

I. IN primis in hoc incumbant omnes, ut etiam in rebus parvi momenti unum semper sentiant, et saltem exterius dicant, sic enim, quantumcumque res mundi hujus turbidæ fuerint, societas semper necessario augebitur et confirmabitur.

II. Sic omnes lucere nitantur doctrina et exemplis, ut reliqui religiosi, præsertim ii qui de clero sunt, pastores, etcetera, superentur, tandemque vulgus omnia a nostris tantum præstari optet; quin immo hoc palam dicatur, non requiri in pastoribus doctrinam tantam, modo suo munere bene fungantur, consilio enim societatem juvare posse, quæ idcirco studia summopere commendata habet.

III. Fovendi reges ac principes hac doctrina, quod fides catholica in præsenti statu persistere nequeant sine politismo, sed ad hoc magna opus discretione; hac ratione nostri grati erunt magnatibus, et ad intimiora consilia adhibebuntur.

IV. Foveri poterunt novis, lectissimis, et certissimus undiquaque transcriptis.

CHAP. XVII.

Of the methods of advancing the society.

I. LET our members chiefly endeavour at this, always to act with unanimity, even in things of trifling moment; or at least to have the outward appearance of doing so; for by this means, whatever confusions may arise in the world, the society, of necessity will always increase and maintain its ground.

II. Let all earnestly endeavour so to shine in their learning and good example, that other religious, especially those of the clergy, &c. may be eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided in all other respects they discharge their duty as they ought; for the society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

III. Let kings and princes be kept up in this principle, that the catholic faith, as matters now stand, cannot subsist without the civil power, which however must be managed with the greatest discretion. By this means our members will work themselves into the favour of persons in the highest posts of government, and consequently be admitted into their most secret councils.

IV. It will be also proper to entertain their curiosity with the newest, choicest, and most genuine transcripts that can be purchased from all places.

V. Neque parum conferet, si magnatum et principum dissensiones caute ac secreto nutriantur, etiam cum mutua virium infractione; quod si animadverteretur verisimiliter conciliandos, societas quam primum illos pacificare contendet, ne aliunde præveniatur.

VI. Ingeneranda omnibus modis, præsertim vulgo et magnatibus, opinio de societatis erectione per singularem providentiam divinam, juxta prophetias Joachimi *abbatis, ad hoc ut ecclesia depressa ab hæreticis elevetur.*

VII. Tum magnatum et episcoporum gratia obtentâ, occupandi pastoratus et canonicatus, ad reformationem cleri exactiorem, qui olim sub certa regula cum episcopis suis vivebant, et ad perfectionem tendebant, ac tandem ad abbatias, et prælaturas adspirandum, quas, attenta ignavia ac stupiditate monachorum, ubi vacaverint, non erit difficile assequi: etenim ex re ecclesiæ omnino foret, si omnes episcopatus a societate tenerentur, immo sedes apostolica possideretur; præsertim si pontifex bonorum omnium princeps temporalis fierit; quare omni ratione temporalia societatis, prudenter tamen et secreto paulatim extendenda, neque dubium quin tunc aurea sæcula et pax con-

V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree, that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavour to be the mediators, lest others prevent us.

VI. The nobility and populace must, by all methods, be persuaded into a belief, that the society was instituted by the particular direction of divine providence, according to the prophecies of the abbot *Joachim*, that by this means, the church, though depressed by the attempts of heretics, may be raised again to its primitive lustre.

VII. The favour of the nobility and superior clergy, once got, our next aim must be to draw all cures and canonships into our possession, for the more complete reformation of the clergy, who heretofore lived under the certain regulation of their bishops, and made considerable advances towards perfection. And lastly let us aspire to abbacies and bishoprics, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would entirely tend to the benefit of the church, that all bishoprics, and even the apostolical see, should be hooked into our hands, especially should his holiness ever become a temporal prince over all. Wherefore, let no methods be untried, with cunning and privacy, by degrees, to increase the worldly interests of the society, and then, no doubt, a golden age will go hand in hand with an universal and lasting

tinua ac universalis, et consequenter benedictio divina ecclesiam comitaretur.

VIII. Quod si spes non affulgeat ad hæc perveniendi, cum equidem necesse sit ut veniant scandala, pro tempore invertendus erit status politicus, et incitandi principes, nostris familiariter utentes ad bella mutua et importuna; ut sic ubique societas imploretur ac impendatur reconciliationi publicæ, ut communis boni auctrix, et primariis beneficiis et dignitatibus ecclesiasticis compensetur.

IX. Denique hoc saltem conabitur societas efficere, acquisita principum gratia et auctoritate, ut ab iis a quibus non amatur, saltem timeatur.

FINIS.

peace, and the divine blessing of consequence attend the catholic church.

VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times; and princes, our intimates, whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous wars one with another, to the end, our society, (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance, and always employed in being mediators of public dissensions: by this means the chief benefices and preferments in the church, will, of course, be given us by way of compensation for our services.

IX. Finally, the society must endeavour to affect this at least, that having got the favour and authority of princes, those who do not love them, may at least fear them.

THE END.

APPENDIX.

I.—POPISH PRINCIPLES.

POPE MARTIN V. in an epistle to Alexander, Duke of Lithuania, who had received the Bohemians under his protection, writes thus: "If thou "hast been any ways induced to promise to de- "fend them, know, that thou couldst not pledge "thy fidelity to heretics, the violators of the holy "faith, and that thou mortally offendest if thou "dost observe it."

POPE URBAN VI. declared to Wenceslaus, King of the Bohemians,—that "any compact en- "tered into with *heretics*, even though confirmed "by oath, was null and void."

POPE INNOCENT III. decrees that "*non jura-* "*menta, sed potius perjuria dicenda sunt, quæ* "*contra utilitatem ecclesiasticam attentantur.*"

It was ordained by the 27th chapter of the 3d *Lateran Council*, held under POPE ALEXANDER "III. that all those who are in any way bound to "heretics, are absolved from all fidelity and obe- "dience due to them, as long as they persist in "their iniquity."

GREGORY IX. decreed thus: "Be it known "to all who are under the dominion of heretics, "that they are set free from every tie of fidelity "and obedience due to them,—all oaths and so- "lemn engagements to the contrary notwith- "standing."

The "HOLY SYNOD OF CONSTANCE" declares, concerning every safe conduct granted by the Emperor, King, or other temporal princes, to heretics, or persons accused of heresy, in hopes of reclaiming them, "that it ought not to be of "any prejudice to the Catholic Faith, or eccle- "siastical jurisdiction, nor to hinder but that "such persons may and ought to be examined, "judged, and *punished*, according as justice shall "require, if those heretics shall refuse to revoke "their errors, although they shall have come to "to the place of judgment relying on their safe "conduct, and without which they would not "have come thither."

Upon this decision John Huss was seized, condemned, and burned, having come to Constance relying upon a safe conduct given him by the Emperor Sigismund.

The last COUNCIL OF LATERAN renewed, and declared their approbation of, the Constitution of BONIFACE VIII. which runs thus: "We "declare, say, define, and pronounce it to be of "necessity for salvation for every human creature "to be subject to the Roman Pontiff."

II.—PAPAL BULL AGAINST QUEEN ELIZABETH.

"The damnation and excommunication of Elizabeth, Queen of England, and her adherents, with an addition of other punishments.

"PIUS, Bishop, servant of the servants of God, *ad perpetuam rei memoriam.*

"He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy Catholic and Apostolic Church (out of which there is no salvation) to one alone upon earth, namely, to Peter, the prince of the Apostles, and to Peter's successor, the Bishop of Rome, to be governed in fullness of power. Him alone he made prince over all people, and all kingdoms, to pluck up, to destroy, scatter, consume, plant, and build, that he may contain the faithful that are linked together with the bond of charity, in the unity of the Spirit, and present them spotless and unblameable to their Saviour.

"1. In discharge of which functions we, which are by God's goodness called to the government of the said church, do spare no pains, labouring with all earnestness, that unity of the Catholic Religion, might be preserved uncorrupt. Bu the number of the ungodly hath gotten such power, that there is now no place left in the whole world which they have not essayed to corrupt with their most wicked doctrines; amongst others, Elizabeth, the pretended Queen of Eng-

land, a slave of wickedness, lending thereunto her helping hand, with whom, as in a sanctuary, the most pernicious of all men have found a refuge. This very woman, having seized on the kingdom, and monstrously usurping the place of supreme head of the Church in all England, and the chief authority and jurisdiction thereof, hath again brought back the said kingdom into miserable destruction, which was then newly reconciled to the Catholic faith and good fruits.

" 2. For having by strong hand inhibited the exercise of the true religion, which Mary, lawful Queen, of *famous* memory, had by the help of this See restored, &c. &c.

* * * * * * * *

" 3. We, seeing that impieties and wicked actions are multiplied one upon another, * * * are constrained of necessity to betake ourselves to the weapons of justice against her. * * * * Being therefore supported by his authority, in whose pleasure it was to place us in this supreme throne of Justice, we do, out of the fulness of our Apostolical power, declare the aforesaid Elizabeth, being a heretic, and a favourer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.

" 4. And, moreover, we do declare her to be deprived of her *pretended* title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever.

" 5. And also the nobility, subjects, and people of the said kingdom, and all others who have in any sort sworn unto her, to be for ever absolved from any such oath, and all manner of duty, of

dominion, allegiance, and obedience, as we also do, by authority of these presents, absolve them, and do deprive the said Elizabeth of her pretended title to the kingdom, and all other things aforesaid. And we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her monitions, mandates, and laws. And those who do the contrary, we do innodate with the like sentence of anathema.

" 6. Relates to the publication of this Bull.

" Dated at Rome, May 5, 1570, in the fifth year of POPE PIUS V."

III.—POPISH MORALITY.

POPE CLEMENT VI. granted a special indulgence to King John and Queen Joan of France, *and to their heirs for ever*, in these terms:

"That such confessor, regular or secular, as you and they shall choose, may *commute*, for such vows as you may have already made, or which by you or your successors may be hereafter made, and also, *such oaths* by you taken, and by you and them *to be taken*, in all times coming, that you and they cannot *profitably keep*—by other works of piety as to *him* shall seem expedient towards God, and for the peace of your and their souls. Be it therefore, utterly unlawful to any upon earth to annul this our grant, or by any act of temerity to controvert the same. And be it known to every one that presumptuously attempts so to do, that he forthwith incurs the wrath of Almighty God, and of his blessed apostles Peter and Paul."

See Dacherius, Spicileg. Miscell. Epistol. tom. iv. p. 275.

Assurance is thus made doubly sure, for should any of John's successors in the throne of France feel any scruples of conscience at the idea of a

breach of a positive and sworn engagement, notwithstanding the assurance that no faith is to be kept with heretics—his confessor is thus empowered by infallible authority, to commute any oath which it may not be *profitable* to keep—for other good works, such as well paid masses, offerings to the Virgin, or other things equally desirable to the Holy Catholic Church.

IV.—POPISH POLICY.

CARDINAL BELLARMINE teaches that "Heretics are to be destroyed, *root and branch*, if that can possibly be done, but if it appear that the Catholics are so few that they cannot conveniently with their own safety attempt such a thing, *then* it is best, in such a case, *to be quiet*, lest upon opposition made by the heretics, *the Catholics should be worsted*." De Laicis, lib. 3. c. 22.

V.—PRINCIPLES OF MODERN POPERY.

POPE PIUS VII. addressed, in February, 1808, a circular to all the Cardinals on the alterations made by Bonaparte in the Gallican Church. This circular contains the following passage :

" It is proposed that all religious persuasions " should be free, and their worship publicly ex- " ercised ; but WE *have rejected this article,* as con- " trary to the canons and the councils, to the ca- " tholic religion. to the tranquillity of human life, " and to the welfare of the state."

In February 1809, the same Pontiff forbids, absolutely, marriages between Catholics and Protestants, asserting that " the true catholic church " has always strongly reprobated marriages with " heretics, *whom the church* ABHORS," and which he calls " *detestable* coalitions."

In the same year, the Pope issued a solemn instruction to the Prelates of the Church, commanding them " to distinguish between the *passive* " oaths which may be taken, and the *active* oaths " which may not be taken, by Roman Catholic " subjects of an *heretical* state," and declaring, " *that all oaths taken to the prejudice of the* " *Church are null and void.*"

DR. DOYLE, Roman Catholic Bishop of Kil-

dare, &c. has published, in the latter part of the year 1823, a "Vindication of the Principles of the Irish Catholics," a tract especially intended to conciliate opponents, and to set Popery in the most favourable light. From this pamphlet the following extracts are taken.—

"Religious intolerance is a species of intolerance distinct in itself; it would appear to be one of the first consequences flowing from the idea of a divine revelation, and though we cannot easily prove this *a priori*, it has the second best kind of argument in its favour, namely, that wherever there existed a real or pretended revelation, there the doctrine of exclusion was allied with that of salvation." P. 48.

"These considerations attach us to that authority which nature and experience dictate to be necessary, and which revelation clearly designates: for what, we ask, can influence the bulk of mankind, ignorant and stupid as they are, but authority? What can prevent heresies, but authority? What can preserve the Christian world from relapsing into the errors and impieties from which Christ has redeemed it, but authority? What preserves unity in any church or state in the universe, but authority? What fills, at the present day, these islands and Germany with the most frantic opinions, *but the want of an authority sufficient to* COERCE *them*? p. 74.

England and Germany are Protestant; they are therefore said to be *filled with the most fran-*

tic opinions. And the most desirable thing, in the opinion of this moderate Papist, would be the establishment of an authority, in the hands of the *only true church*, sufficient to *coerce* them, and thus restore "unity."

Will protestants, endowed with common sense, argue that these are the men in whose hands political power ought to be placed?

The following Questions and Answers, which shew the opinion of Papists as to the necessity of adherence to the Romish Church; are taken from the most Rev. Dr. Butler's Catechism, revised and recommended by the *four Roman Catholic Archbishops of Ireland.* Printed at Dublin, 1810.

Q. How do you call the true Church?

A. *The Holy Catholic Church.*

Q. Is there any other true Church besides the Holy Catholic Church?

A. *No: as there is but one Lord, one faith, one baptism, one God and Father of all, there is but one true Church.*

Q. Are all obliged to be of the true Church?

A. *Yes; no one can be saved out of it.*

VI.—POPISH SUPREMACY.

Soon after the discovery of the Popish Gunpowder Plot, an Oath was prescribed by Parliament for the detection of disaffected Papists. This Oath, which appears to have been framed with considerable tenderness to Roman Catholics, took no notice whatever of the King's supremacy in ecclesiastical affairs; it only required an acknowledgment that James was "lawful and rightful King of this realm, &c.; and that the Pope, neither by himself, nor by any authority of the Church or See of Rome, &c. had power to depose the King." Then followed the abjuration of the doctrine, that princes excommunicated by the Pope, may be deposed or murdered by their subjects, and a declaration that the Pope has not power to absolve from that Oath.

Now in all this it would be difficult to find any thing in the least derogatory to the Pope's authority in spiritual matters: and yet so far was the Pontiff, Paul V. from admitting the propriety of such an Oath, or renouncing the pretensions which were condemned in it, that he immediately promulgated a Bull, declaring that no Roman Catholic could take it without breaking the Catholic faith, and endangering his own soul: (*Salva Catholica fide et salute animarum vestrarum.* Wilkin's Concil. vol. iv. p. 430.)

And so decided was his Holiness on the point, that another Bull was issued in the following

year, the more effectually to prohibit Papists from making such an engagement. And, twenty years after this, the same injunction was repeated in another Bull, by URBAN VIII., one passage in which deserves particular attention, for it declares that the question is, "whether the holy sceptre of the universal Church shall be wrested from the Vicars of Almighty God:" *(Sed utrum sacrum universæ ecclesiæ sceptrum eripiatur Vicariis Omnipotentis Dei.)*

The last mentioned Pontiff also issued the following Bull:—

Ad futuram Rei Memoriam Urbanus Octavius, &c. It recites that "having taken into his serious consideration the great zeal of the Irish towards the propagating of the Christian faith: which kingdom (for their singular fervency in the true worship of God) was of old called the Land of Saints; and having certain notice, that, in imitation of their godly and worthy ancestors, they endeavoured, *by force of arms* to deliver their thralled nation from the oppressions of the heretics, and *to extirpate those workers of iniquity*, who had infected the mass of catholic purity with the pestiferous leaven of their heretical contagion; by virtue of his power of binding and loosing, which God hath conferred upon him; to all and every of the aforesaid Christians in the kingdom of Ireland, *so long as they should militate* against the said heretics and other enemies of the Catholic faith, he did grant a *full and plenary indulgence, and absolute remission of all their sins*, desiring all of them to be partakers of this precious treasure. Dated from the Vatican, Rome,

May 25, 1643, and in the 20th year of his pontificate."

This document was produced in the Court of King's Bench, on the trial of Connor, Lord Maguire, Feb. 10, 1644.

To come down to modern times, the following Letter, on the subject of the oath abjuring the doctrine " that the Pope has power to depose Sovereigns, and release subjects from their allegiance," shews that this pernicious authority is still claimed by the supporters of the Holy See.

" 14th October, A. D. 1768.

" The most excellent and Reverend Lord, the Apostolic Nuncio at Brussels, THOMAS MARIA GHILINI, ARCHBISHOP OF RHODES, eminent for his nobility, his learning, and his piety, sent to the four Archbishops of Ireland, letters truly golden, and worthy of cedar. Those to the Archbishop of Dublin are to the following tenor:—

" Most illustrious and Reverend Lord,

" The duty of my office toward the good Catholics of Ireland urgeth and compelleth me to excite the zeal of your most illustrious Lordship, that we may study together to resi st a most heavy mischief; which, as is signified unto me, is prepared, and even partly put in execution, against that wretched, and most numerous Christian people. Very creditable witnesses have informed me, that a certain form of oath, contrived by some heretical person, and written with his heretical hand, (a copy whereof I enclose) has been

offered to the Catholics, under the specious pretence that if they do not refuse to take that oath to the government, those penal laws whereunder they have so long groaned, might be repealed and abolished. I have heard also, that some Catholics, laics, as well as ecclesiastics, nay, even Bishops, have not blushed to take this imprudent oath, and that many others are ready to take it; so that I greatly fear lest this great irregularity should speedily spread so wide as to become general.

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"On very many accounts this new oath is blamable, and unworthy of Catholic prelates: but it is moreover *intolerable*, if we consider the *protestation* which is annexed to it, to wit, of *abominating and detesting from the heart the doctrine* which is therein declared to be *abominable and pernicious*.

"Be it known to your erudition, that this DOCTRINE, which is asserted in the oath to be *detestable*, is defended and maintained by very many Catholic nations, *and hath very often been followed in its practice by the apostolic see.* Wherefore it cannot be that any Catholic shall declare it to be detestable and abominable, without the assertion incurring the character of a rash proposition, *false*, scandalous, and injurious to the holy see. Besides, I much question whether a Catholic is bound by an oath *to be true and faithful to the king*, as the new formulary prescribes, and afterwards explains to be, "*according to the Irish laws;*" since the laws of England and Ireland recognise the King as head of the Church, and fountain of her spiritual authority. He there-

fore who takes such oath, and promises fidelity to the King according to the Irish laws, *must* recognise the King as head of the Church, and fountain of her spiritual authority. If this is, or can be the interpretation of such words, your most illustrious Lordship, and every other Catholic, ought to observe that it is a manifest error, and directly contrary to the principles of the Catholic religion, which acknowledgeth *one only head and fountain of* ALL *spiritual authority*, namely, the Roman Pontiff. And hence it appears how blamable and detestable in this point is such an oath, since God is thereby called on as the witness and vindicator of error.

" When therefore an oath of this kind is so irregular and reprehensible, who, I pray you, can calculate in his mind that most bitter grief wherewith the most clement mind *(pientissimus animus)* of the most holy father was pierced, when it first reached his ears that the Catholic laity, clergy, and even Bishops, had either offered themselves, or shewn themselves not repugnant, to take such an oath to the government which did not require it from them, and this before they had consulted the holy see, and heard its oracle, according to that most laudable spirit of *filial observance* and *subordination* due to the *Vicar* of *Jesus Christ*, their *pastor and head;* and of that conformity which every one should maintain to the centre of the Catholic Union; which with singular and eminent veneration, the renowned Irish nation hath professed with such glory of its immortal name.

" For these reasons I easily persuade myself that the things which have been reported to me are not entirely true. Nevertheless, lest I should seem to fail of my duty in so important a matter,

I have deemed it an indispensable part of my office to write these letters to your most illustrious Lordship, that I may excite your pastoral zeal: so that if the above related things be true, you may, by reason of your respectable ministry, apply the more prompt and fit remedies, with all efficacy and prudence, and without any delay; whereby the farther progress of so pernicious and scandalous an irregularity may be hindered; and that it may recall to their proper duties all who have taken such an oath, and that they may repair the scandal which they have given; since that oath, being in its whole extent unlawful, *is in its nature void and null, and of no effect,* so that it cannot by any means bind or oblige consciences. Let your zeal also take care, by all those means which shall seem most proper and effectual, and conformable to its prudence, to manifest to all your suffragan Bishops, and through their organ, to all the faithful, how great a guilt this new form of oath hath annexed unto it; and how grievous a sin they shall perpetrate. who may either shew themselves ready to take it, or who have already taken it by their evil misfortune.

* * * * * * * *

" Meantime, while for the consolation of our mind, we await your most quick, and most full answer, such as your zeal shall shew itself in this so important matter, we remain with singular esteem, your most illustrious, and most reverend Lordship's very devoted servant.

" THOMAS MARIA,
" ARCHBISHOP OF RHODES,
" THE APOSTOLIC NUNCIO.

" Brussels, 14th Oct. 1768."

In the present day, indeed, the Papists are seeking admission to office and power, and find it necessary to conceal their real hopes and intentions. We might therefore expect them to hold another tone, even while they betray their steady adherence to the same monstrous doctrines. Accordingly, BISHOP MILNER, a living Roman Catholic Prelate, writing on Temporal Supremacy, uses this language:

"As it is *undeniable* that different Popes, in former ages, have pronounced sentence of deposition against certain contemporary princes, and as great numbers of theologians held that they had a right to do so, it seems proper, by way of *mitigating* the odium which Dr. Porteus and other protestants raise against them on this head, to state the grounds on which the Pontiffs acted, and the divines reasoned, in this business. Heretofore, the kingdoms, principalities, and states, composing the Latin Church, when they were all of the same religion, formed as it were, one Christian Republic, of which the Pope was the accredited head. Now, as mankind have been sensible at all times that the duty of civil obedience and submission cannot be led beyond a certain point, and that they ought not to surrender their property, lives, and morality, to be sported with by a Nero, or a Heliogobalus; instead of deciding the nice point for themselves, when resistance becomes lawful, they thought it right to be guided by their Chief Pastor." Letter xlvi.

Now in this series of documents, extending through nearly three hundred years, we find one distinct principle, one object never lost sight of,

namely, the establishing the Pope as "*the ac-*
"*credited head*" (in Dr. Milner's words,) of all
"*kingdoms, principalities, and states.*" And this doctrine is *authoritatively promulgated* by those whose *infallibility* is the first principle in the creed of every Roman Catholic. Can any thing more be necessary to demonstrate the absurdity of entrusting Papists with political power in Protestant states.

VII.—OATH OF A ROMAN CATHOLIC BISHOP.

I, N———, Elect of M———, from henceforth will be faithful and obedient to St. Peter the apostle, and to the Holy Roman Church, and to our Lord Pope, and his successors. I shall never to their prejudice or detriment, reveal to any man the counsel they shall entrust me with, either by themselves, their nuncios, or letters. The Roman papacy, and the Regalities of St. Peter, I will help them to keep and maintain against all men. I will take care to conserve, defend, *increase*, and promote, the rights, honours, privileges and authorities of the Holy Roman Church, for our Lord the Pope, and his successors. I will observe, with all my power, and make others do the same, the rules of the Holy Fathers, the Apostolic decrees, ordinations, dispositions, reservations, provisions and mandates. I will *persecute and fight against* all Heretics, Schismatics and *Rebels to our Lord the Pope*, and his successors. I shall visit personally the shrine of the Apostle every third year, &c. &c.

"I have lately been present," writes the Rev. L. Morrissy, Roman Catholic Priest, "at a consecration, where this oath was solemnly taken."

VIII.—THE OATH OF SECRECY OF THE JESUITS.

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael, the Archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father do declare from my heart, *without mental reservation*, that his holiness POPE URBAN is Christ's Vicar-General, and is the true and only head of the Catholic or universal church throughout the earth: and that by the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, *all being illegal without his sacred confirmation*, and that they may safely be destroyed: therefore, to the utmost of my power, I shall and will defend this doctrine, and his holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named protestants, or obedience to any of their inferior magistrates or officers. I do

further declare, that the doctrine of the Church of England, of the Calvinists, Hugonots, and of other of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his holiness' agents in any place, wherever I shall be in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to; and do my utmost *to extirpate the heretical Protestant's doctrine*, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding *I am dispensed with to assume any religion heretical for the propagating of the mother church's interest*, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I now am to receive, to perform, and on my part to keep inviolably: and do call all the heavenly and glorious host of heaven, to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist: and witness the same further with my hand and seal, in the face of this holy convent, this day of An. Dom. &c.

From Archbishop Usher.

IX.—POPISH SINCERITY AND GOOD FAITH.

An advertisement appeared in the Leinster Journal of November 1808, charging BISHOP LANIGAN, with the *violation of a solemn promise*, relative to the signature of a particular Address, conceding the Veto.

In the reply he published, Dr. L. says, " I acknowledge that I promised to some gentlemen of the Committee that I would sign these addresses;" but he then proceeds to argue in defence of a breach of his engagements as follows:—

" I am convinced that a serious, sincere, and voluntary promise binds the man who makes it, under the pain of sin, to fulfil it: but I am likewise convinced that the obligation arising from a promise ceases in the following cases:—

1. If a man promises a thing impossible: for no one can be bound to do a thing impossible to be done.

2. If a man promises to do any thing sinful or unlawful: for no promise, though confirmed by an oath, can bind a man to commit sin.

3. When a person in whose favour a promise is made releases the promiser from the promise he had made.

4. When a man promises a thing pernicious or useless to persons in whose favour the promise is made.

5. When, before the promise is fulfilled, the circumstances become so changed, that the

person promising, had he foreseen those circumstances, would never have made the promise.

On this case I rest my justification; for, had I foreseen or known that my signing those addresses would produce such alarm and consternation, such dislike and disapprobation, as I afterwards found they would, in the minds of the great majority of the catholic priests and laity, I would by no means have consented to sign them."

"St. Thomas says, that a man is not guilty of an untruth in such a case; because, when he promised, he intended to perform his promise: nor is he unfaithful to his promise, because the circumstances are changed afterwards. This is not only the opinion of St. Thomas, but also of all the theologians and canonists I ever heard or read."

Every one will see that the most solemn engagements are rendered perfectly worthless, and the very name of good faith banished from society, by such casuistry as this.

X.—FEELINGS AND HOPES OF PAPISTS.

In 1813, a Bill for the relief of the Roman Catholics was brought into the House of Commons. The principle of it was this:—that, for the future, instead of *excluding* Papists from offices, by prescribing oaths which they could not, as Papists, take, without forfeiting all pretensions to character,—they should be admitted to office upon taking an oath "*not to attempt to disturb or overthrow the protestant church in these kingdoms.*"

Upon this point of *hostility* to the protestant religion, DR. DROMGOOLE, a leader of the Irish Catholics, made the following observations at a public meeting.

"In vain shall statesmen put their heads together;—in vain shall parliaments, in mockery of omnipotence, declare that it is permanent and inviolate;—in vain shall the lazy churchmen cry from the sanctuary to the watchmen on the tower, that danger is at hand;—it shall fall, for it is human, and liable to force, to accident, and decay: *it shall fall, and nothing but the memory of the mischiefs it has created shall survive.* Already the marks of approaching ruin are upon it; it has had its time upon the earth,—a date nearly as long as any other *novelty;* and when the time arrives, shall catholics be called by the sacred bond of an oath, to uphold a system which they believe will one day *be rejected by the whole earth?*"

Again, he adds—" The columns of Catholics are collecting, who *challenge possession of the Ark*, and unfurling the onflamme, display its glorious motto Εν τουτῳ νιχα."

" This speech met with the most complete concurrence. The speaker was frequently interrupted by applausc, and the resolution was passed with marks of enthusiastic approbation."

At a public meeting in Ireland, in 1813, the following, among other resolutions, was passed and published:—

" That if there be a God in heaven, our cause cannot be indifferent to his providence, and if there be justice on earth, our *slavery* must be near its termination."

XI.—POPISH LOYALTY.

MR. PLUNKET, Attorney General for Ireland, and the present leader of the friends of emancipation in Parliament, conducted, officially, on the 2nd of November 1822, the prosecution of Michael Keenan, for state offences, and on that occasion used the following expressions :—

" It is with great pain that I feel myself called upon, in the exercise of my official duty, to lay before the public, the very odious, dangerous, and disgusting conspiracy, by the machinations of which this country has been for some time infested, and its tranquillity exposed to hazard.

" For some time past, I believe considerably more than two or three years, a plan has been formed in Ireland for associating the members of the community by unlawful oaths and engagements, to resist the laws, disturb the public peace, and overturn the established Government. The machinery by which it is sought to effect these purposes, is one of a very complicated nature, and evincing much *consideration and contrivance* Its construction is extremely artificial, and *far beyond the capacity and abilities of such persons as will appear to you* (the Jury) *to have been engaged in it.*

" One feature of this combination distinguishes it from those of 1797 and 1798. It is exclusively confined to persons of one religious persuasion. I mean to persons professing the Roman Catholic

Faith. This circumstance alone, on the face of it, stamps the association with every mark of danger and illegality.

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"One object in view was to overturn the Protestant religion, and to establish the Roman Catholic in its stead. They proposed the utter extirpation of all Protestants out of the country.

Here we have the best possible testimony, that of an advocate for the Catholics, to the fact of a *Popish* conspiracy—of a conspiracy of *long standing*—of a conspiracy for the special purpose, amongst others, of *extirpating all the Protestants of Ireland.* Now every one is aware that a leading point in the Romish Church is that of frequent *confession.* By this practice every Catholic is placed, at certain periods, on his knees before a Priest, and there confesses, as in the presence of God, all the evil thoughts and deeds of the past week or month. Every one will see that the Priest has the power at such moments of discovering all the purposes of his client. If, then, he has sincerely taught his followers that Treason and Insurrection are crimes—the confession of being drawn into such plans will naturally flow from the man who is disemburdening his conscience. At all events, the Priest, by holding in his hands the power of giving or withholding absolution, can assure himself, with ease, of the real character and intentions of the applicant for the Church's favor.

On this point, however, we have the fullest evidence in the following case:—

CORK CITY SESSIONS, OCT. 14, 1823.

Eleven men were convicted, and sentenced to transportation under the Insurrection Act.

The Rev. Peter M'Swiney, Roman Catholic Priest, attended to give evidence in their favor. Said that "it would be impossible to have any combination in the Parish without his knowledge." Upon which the following examination followed:

"When you say that there could not be a combination in the Parish without your knowing it, do you mean to extend the observation to Parish Priests in general, or to confine it to your own case?"—"I mean to apply it to my own case."

* * * * * * * *

"Have not other Parish Priests the same opportunity of being acquainted with any disturbance or combination, likely to occur in their Parishes, as you have?"—"Most certainly."

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"It then comes to this, that any Priest who would lay himself out for it, could obtain information."—"Yes, he could."

"An aukward dilemma then arises out of it. A Catholic Priest does not do his duty, or he could make himself acquainted."—"Yes."

Here then are the facts. A Popish conspiracy for the very extirpation of Protestantism and the overthrow of the Government has long existed. And the Romish Priests, by their own acknowledgment, must be already possessed, or can at any time possess themselves, of the fullest know-

ledge of it. They are therefore either *purposely* ignorant, or they are parties to the conspiracy by their guilty concealment of it.

XII.—POPERY ON THE CONTINENT.

We may fairly seek to learn something of the real spirit of Popery in the present day, by casting an eye over those countries in Europe in which it enjoys power and influence, and is unrestrained by those laws, and that feeling of *policy*, which in England, tend so strongly to repress the exhibition of its true character and principles.

When the King of the Netherlands was reinstated in his dominions, in the year 1814, he promulgated a constitution, by which universal toleration of religious opinions was established. Against this, all the Romish Bishops united to protest, and published a "Doctrinal decision of the Bishops of the kingdom of the Netherlands." in which they declared, that these clauses rendered it impossible for Roman Catholics to take the oath of adherence. Among the regulations thus objected to were, Article 190, by which "liberty of religious opinions is guaranteed to all," and Article 193, by which "the public exercise of any form of worship cannot be prevented, except it be liable to trouble the public order and tranquillity."

These clauses the whole Popish Hierarchy of the Netherlands declared to be contrary to the

principles of the Catholic Church. We learn therefore, from authority, that neither liberty of worship according to the Protestant faith, nor even mere freedom of opinion, will be granted by Papists, who have the power of denying them.

CARDINAL DE CLERMONT TONNERRE, Archbishop of Toulouse, and a Peer of France, issued on the 15th of November, 1820, a Pastoral Letter, in which his object is to explain to his clergy his sentiments, and to convey his instructions. He therein states the measures which he desires to see taken by the Government of France; and which he particularly describes in eight instances. These include "the restoration of solemn feasts and fasts," and "the establishment of several religious orders." But in the very first rank he places his desire to re-estabilsh "*ecclesiastical discipline as it existed before the Revolution.*"

Those who are acquainted with the history of France, and the measures taken during more than two hundred years, extending down to the middle of the last century, to exterminate Protestantism in that country, will know what is meant by the "Ecclesiastical discipline" thus desired to be restored.

At the Election in Chili, of Members of the Legislature, in the autumn of 1823, the behaviour of the priests is thus described: "As soon as a simple-looking countryman appeared, he was accosted by a priest with, 'shew me your

list,' and few ventured to oppose the demand. 'What,' says the priest to the awe-struck countryman, 'would you vote against God. If you hope to escape eternal damnation take this list.' He then gave a list of the candidates proposed by the bigoted party, and the simple elector voted as he was directed."

EXTRACT OF A LETTER, MADRID, JAN. 1.

"Some days ago, the government ordered all the Archbishops, Bishops, and higher ecclesiastics who had flocked hither in great numbers, to return to their dioceses. The ostensible object of their presence here was to felicitate his majesty, but it is surmised that they had views of a very different nature."

"They were not only secretly, but openly, using every possible means to cause the overthrow of the present ministry, and to thwart intentions meant in some measure to restore at least a temporary tranquillity to their unhappy country.

"Their object was to force the king to dismiss the present ministry, and to renounce all idea of amnesty whatsoever. It is said this measure was planned by the Apostolical Junta, aided by the most daring spirits of the monkish tribe."

THE END.

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